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BEHOLD THE BRIDEGROOM COMETH;

OR,

SOME REMARKABLE AND INCONTROVERTIBLE SIGNS
WHICH HERALD THE NEAR APPROACH
OF THE SON OF MAN.

BY

REV. A. SIMS,

Author of "Helps to Bible Study," "Bible Salvation and Popular Religion
Contrasted," "Honey from the Rock of Ages," "Shining Lights," etc.

WITH AN INTRODUCTION

BY

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Editor of The Free Methodist.



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INTRODUCTION.

THE doctrine of the Lord's return is one of the most prominent doctrines of the New Testament. Scarcely any other truth of Christianity is so frequently mentioned and so strongly emphasized by the New Testament writers. "Maranatha" (the Lord cometh) was a watchword in the primitive Church. The early Christians lived in constant expectation of the Bridegroom's return. They "loved His appearing." They were inspired and comforted with the hope of the epiphany. The imminence of this event is everywhere urged in the gospels, the Acts, and the apocalypse, as a motive to holiness, zeal, diligence, patience, faithfulness, and all other Christian virtues and modes of Christian activity. This of itself is sufficient warrant for preaching, teaching, or writing on the theme by any one who believes in the New Testament Scriptures.

Not only was this doctrine prominent in the apostolic Church, but during the two or three centuries immediately following the apostolic age the Church, with almost one voice, held the belief that the Lord Jesus Christ might

reappear at any time for his bride and to introduce the millennial reign. From Hermas to Origen the early fathers cherished and testified to the expectation of his coming and kingdom as their constant hope, and deemed it, as Massillon has well said, "one step in apostasy not to sigh for his return." The decadence of faith and hope in this direction began with that general apostasy which followed the third century of Christian history and continued into the Dark Ages. With each succeeding revival or reformation, however, the doctrine has again come to the front in greater or less degree; and never before since patristic days has it received such general attention as has been given it within the past few decades. Quite irrespective of denominational relations, evangelical Christians in large numbers are awaking to a lively interest in this matter. In fact, there is a widespread and growing belief that, in the sense of "the end" being even at our doors, "the coming of the Lord draweth nigh."

This is also as it should be. Scoffers may mock, and tauntingly say, "Where is the promise of his coming?" but the faithful, loving bride of Jesus holds fast to the promise of the absent Bridegroom, "I will come again and receive you unto myself." Hence, while His chariot wheels delay, her love and longing for His return only grow the more intense; and, as "the end of the age" approaches, it finds her making herself ready, robed "in fine linen clean and white," that when his epiphany shall suddenly burst

upon her vision, she may joyously respond, "Amen. Even so, come, Lord Jesus."

In the following pages their author has grouped a magnificent array of facts which, as he believes, are indications that "the end of the age" is almost upon us, and that the Lord Jesus, the heavenly Bridegroom, will *soon* appear to take the weary, waiting, longing, ready bride into eternal union with himself, and to begin His long-predicted and glorious millennial reign. Whether or not the reader accepts all the conclusions of the author, he can not fail to be interested, instructed, and otherwise profited by a careful perusal of what he has written. There is much in every chapter to stimulate thought, produce serious concern, awaken zeal, beget vigilance, and urge to personal holiness and earnest activity in the service of God. We commend the work to the candid perusal of the Christian public.

WILSON T. HOGG.

CHICAGO, ILLINOIS,
January 15, 1900.



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BEHOLD THE BRIDEGROOM COMETH.

CHAPTER I.

THE PROGRESS OF THE WORLD IN KNOWLEDGE, CIVILIZATION AND COMMERCIAL INTERCOURSE.

"At the time of the end many shall run to and fro, and knowledge shall increase." (Dan. 12: 4.) Everywhere is this sign apparent. This is an age of locomotion, navigation, exploration, discovery, invention, education, culture and society.

"The chariots shall rage in the streets, they shall jostle one against another in the broad ways: They shall seem like torches, they shall run like the lightnings." (Nahum 2: 4.) This divine prediction was made more than twenty-six hundred years ago; but, like the parable of the fig tree, could not be applied or understood until the time of its fulfilment. Thousands of rapid railway trains now fly through the world day and night. Who can visit any of our great railroad centres and view the throngs of people, without contrasting the present with the past, when the stage coach was the most rapid means of travel? At the Grand Central depot in New York 165 trains arrive and leave daily.

This age of steam and rapid transit is the one in which the apocalyptic angel carries the judgment message to all

the nations. And from one continent to another, and over the floor of the oceans are laid over fifteen thousand miles of electrical wire, and every mile of this wire and every far-reaching railroad, and every steamship is available for the ambassador of Christ to send, or fly, as it were, on the wings of the morning, and tell the story of redemption through our Lord Jesus Christ. Dr. Talmage, in a sermon on the "Signs of the Times," says, "Forty years *now* are worth four hundred years *once*. I came from Manitoba to New York, 1,850 miles, in three days and three nights. In other times it would have taken three months. In other words, three days and three nights now, are worth three months in other days." Well might a well-known writer say, "missionary enterprise opened a century ago, but its great expansion has taken place chiefly within fifty years, and began with the introduction of steam travel." Steam's place is "in the day of God's preparation."

Says T. H. Nelson, in his recent work, "The Midnight Cry," "The locomotive, the steamboat, and the electric dynamo have opened up modes of locomotion before unknown, and as a consequence 'many run to and fro,' till the amount of travel to the same number of people in other ages is greatly multiplied and 'knowledge is increased.' Electricity and steam have almost annihilated space and time, and have united Calcutta, London, St. Petersburg, Peking, New York city and the commercial centres of the world almost as completely as if there were neither ocean nor mountains between them. Again, the printing press, with its Bibles, encyclopedias, journals, and newspapers is fast increasing knowledge. Astronomy has lately ransacked the heavens and brought to view planets, suns and systems before unknown. It has weighed the world, measured the sun, followed its flying rays to the

earth in eight minutes, calculated the distance to the various planets, foretold eclipses, and caught the first appearance of light that has been thousands of years flying from its fiery source in orbs before unknown. In fact, the telescope has been turned into a camera, with which the astronomer has endeavored to photograph God in His laboratory of the heavens."

All the great labor-saving inventions of the world are of comparatively recent origin. The steamboat was invented in 1807, the locomotive in 1825, the telegraph in 1837, the sewing machine in 1846, then the cotton gin and friction match. Great advancement has been made in photography; wonderful inventions in naval ships of war, and in the military department, of guns, torpedoes, dynamite bombs and shells. We now have the telephone, the phonograph, the ocean cables—which literally girdle the globe—the electric light, and a thousand other electrical appliances. See the wonderful inventions and improvements in the art of printing and printing machinery of all kinds, as near perfection as human genius can devise. The first Franklin press was capable of printing fifty impressions an hour; the latest Hoe and Potter presses will print thirty-two pages at one time, and cut, paste and fold twelve hundred papers per hour. The Linotype (or type-setter) makes the type while setting it; and one man can set as much type with it as four men can set by hand. The stereotype department in all printing establishments is a marvel of advancement in the art of printing over the old way. Within ten years there has been an entire change over the old presses, machinery, and working of all large printing offices. New presses, new machinery, and new methods of printing and setting type have taken the place of the old. Typewriters are extensively used everywhere instead of writing by hand.

The wonderful improvements made in watch and clock making in the last few years, make it possible for every one to have a marvellously perfect timepiece for a few dollars. Great inventions and improvements have been made in all kinds of musical, surgical and dental instruments. The marvellous progress made in civil and mechanical engineering makes it possible to build these wonderful suspension bridges, elevated railroads, tunnels, cable cars and magnificent buildings, which are now the wonder of the age. See the march of human genius which now harnesses the mighty waters of Niagara Falls, and makes it do service in manufacturing enough electricity to run large factories of various kinds, run electric cars, and light the city of Buffalo twenty-five miles away.

Look at the bicycle; the many and great inventions in all kinds of cotton and woollen machinery; the marvellous inventions and improvements in every line of agricultural implements—the wonderful reaping and mowing machines, the steam threshers and ploughs; the vast improvements in all kinds of carriages, cars, and steamboats even since their invention; improved methods of telegraphing by wave currents without wires; the long distance telephones, air ships, etc., and the compressed air carriages and trucks to be used without horses.

“More has been done, richer and more prolific discoveries have been made, grander achievements have been realized in the course of the fifty years of our lifetime than in all the previous lifetime of the race, since states, nations and politics, such as history makes us acquainted with, have had their being.”—*London Spectator*.

“Never was there such activity of inventions within the history of mankind as in the present day.”—*Phrenological Journal*, April, 1871.

"The number of inventions that have been made during the past fifty years is unprecedented in the history of the world."

"There are some problems we have hitherto deemed impossible; but are the mysteries of even the most improbable of them more subtle to grasp than that of the ocean cable or that of the phonograph or telephone? We talk by cable with an ocean rolling between; we speak with our voices to friends a hundred miles or more from where we articulate before the microphone. Under the blazing sun of July we produce ice by chemical means, rivalling the most solid and crystalline production of nature. Our surgeons graft the skin from one person's arm to the face of another, and it adheres, and becomes an integral portion of the body. We make a mile of white printing paper, and send it on a spool that a perfect printing-press unwinds and prints, and delivers to you, folded and counted, many thousands per hour. Of a verity, this is the age of invention, nor has the world reached a stopping-place yet."—*Scientific American*.

The *Phrenological Journal*, December, 1870, says of the watch manufactories: "There are those (machines) which will take a shaving off a hair, or slice up steel like an apple; those which will drill holes invisible to the naked eye; registers which will measure the ten-thousandth part of an inch; screw-cutters which will turn out perfect screws so small that, on white paper, they appear like tiny dots."

"Go back only a little more than half a century, and the world . . . stood about where it did in the days of the patriarchs. Suddenly the waters of that long stream over whose drowsy surface scarcely a ripple of improvement had passed for three thousand years, broke

into the white foam of violent agitation. The world awoke from the slumber and darkness of ages. The divine finger lifted the seal from the prophetic books, and brought that predicted period when 'men should run to and fro, and knowledge should be increased.' Men bound the elements to their chariots, and, reaching up, laid hold upon the very lightning, and made it their message-bearer around the world."—"Marvel of Nations," pp. 148, 150.

We are living, we are dwelling, in a grand and awful time.
In an age on ages telling, to be living is sublime.
Hark ! the waking up of nations, Gog and Magog to the fray ;
Hark ! what soundeth ? 'tis creation groaning for its latter day.

Will ye play, then, will ye dally, with your music and your wine ?
Up, it is Jehovah's rally, God's own arm hath need of thine !
Hark ! the onset ! will ye fold your faith-clad arms in lazy lock ?
Up, O up, thou drowsy soldier ! worlds are charging to the shock.

Worlds are charging—heaven beholding ; thou hast but an hour to
fight ;
Now the blazoned cross unfolding, on, right onward for the right !
On ! let all the soul within you, for the truth's sake go abroad !
Strike ! let every nerve and sinew tell on ages, tell for God !

—*Bishop Cox.*

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CHAPTER II.

WIDE-SPREAD AGGRESSIVE MISSIONARY MOVEMENTS.

JESUS said : "This Gospel of the kingdom shall be preached in all the world as a witness to all nations, and then shall the end come." Mark you, Christ did not say all the world should be converted first, or that all those who hear the Gospel should accept it, but that it should be preached as a witness to all nations. According to the Bible meaning of the word nations this has been well-nigh accomplished. The last ten years has witnessed the most unparalleled activity in missionary enterprises. The New Testament has been translated into 250 different languages and sent all over the world. But a small portion of the globe at present remains unopen to the Gospel. "Nearly fourscore missionary societies enclose the globe in their golden net work."

We acknowledge with thankfulness "That at last," says D. T. Taylor, "all nations are open to the Gospel, that China, India, Japan, and huge dark Africa have heard of Christ ; that since 1804 several hundred millions of the Holy Word of Life have been sent into all lands, until men of 267 tongues can now read it ; that the dear old Book is thickly strewn over our lost world as are forest leaves in autumn ; that since 1800 between two and three millions of heathen have found the world's Saviour. We

are glad that during this wonderful hundred years the translations of the Scriptures have increased fivefold ; the evangelical missionary societies tenfold ; the number of missionaries fiftyfold ; contributions in money twenty-fivefold ; the circulation of the Bible thirtyfold ; and the number of converts from heathendom thirty-fivefold. We rejoice that the communicants of all Protestant churches number (says Bishop Foster) 30,000,000."

Taking the recent reports of Bible societies as an authority, there is not a written language on earth in which the Word of God has not been translated.

The American Bible Society alone, since its organization in A.D. 1816, has issued more than *thirty million* copies and parts of copies of the Bible, in more than 125 different languages and dialects. More than double this number of volumes have been issued by the British and Foreign Bible Society since its organization. The *Illustrated Christian Weekly*, March 6th, 1886, says : "The London Religious Tract Society was organized in 1790 ; the British and Foreign Bible Society, in 1804 ; the American Bible Society, in 1816 ; and the American Tract Society in 1825 ; so that the average age of these four great societies is seventy-five years. Their cash receipts have been over \$112,000,000, or an average of over \$1,000 a day for each during their entire existence. The issues of the two tract societies would be equal to a two-page tract for every inhabitant of the globe. Since 1880 the issues of the two Bible societies have averaged over 10,000 copies for each business day ; while their issues for 1885 were over 17,000 copies a day—twenty-eight per minute, reckoning ten hours per day. From these two sources alone, not including the seventy other Bible societies, over 150,000,000 copies of the Word of God have gone forth over the world during this nine-

teenth century." *What a fulfilment of the prophetic declaration that "knowledge shall be increased!"*

Only ninety-nine years ago, in the year 1801, the first religious newspaper in the world was published in Portsmouth, N.H. Then but forty copies could be printed per hour, now 40,000 copies, and millions of such agencies for the dissemination of knowledge go forth weekly to enlighten every part of the world.

A little more than a hundred years ago there was not a Sunday School in the world, the first one being organized by Robert Raikes, at Gloucester, England, in 1784. Now every town and almost every neighborhood has its Sunday School, where the knowledge of the Bible is taught.

Joseph Cook says this world-wide proclamation of the Gospel will be accomplished before the close of this century. If so, what then? "THE END."

A hundred thousand souls a day,
Are passing one by one away,
In Christless guilt and gloom.
Without one ray of hope or light,
With future dark as endless night,
They're passing to their doom.

CHORUS.

They're passing, passing fast away
In thousands day by day,
They're passing to their doom,
They're passing to their doom.

O Holy Ghost, Thy people move,
Baptise their hearts with faith and love,
And consecrate their gold.
At Jesus' feet their millions pour,
And all their ranks unite once more,
As in the days of old.

BEHOLD THE BRIDEGROOM COMETH.

The Master's coming draweth near,
The Son of Man will soon appear,
His Kingdom is at hand.
But ere that glorious day can be,
This Gospel of the Kingdom, we
Must preach in every land.

O let us then His coming haste,
O let us end this awful waste
Of souls that never die.
A thousand millions still are lost,
A Saviour's blood has paid the cost,
O, hear their dying cry.

They're passing, passing fast away,
A hundred thousand souls a day,
In Christless guilt and gloom.
O Church of Christ, what wilt thou say,
When in the awful judgment day,
They charge thee with their doom?

—Sel.

CHAPTER III.

EARTHQUAKES, FAMINES, AND PESTILENCES.

"GREAT earthquakes shall be in divers places, and famines and pestilences." (Luke 21: 11.)

"Wars, famines, pestilences and earthquakes have occurred all along since these words were spoken. Therefore these, as they have ever existed, cannot be regarded as the especial signs of the end. It may be claimed, however, with a good degree of consistency, that the Scriptures teach that these calamities would abound in the last days to such an extent as to constitute a sign of the approaching judgment. We wish to keep the important fact distinctly before the mind, that the sacred Scriptures do teach when men may not, and when they may, look for the second appearing of Christ."

"The sacred writers have so universally associated such judgments as war, famine, pestilence and earthquake with the last judgment, that the disciples would be in danger of concluding that the end would immediately follow the first appearance of these calamities; hence the caution given: 'These things must come to pass, but the end is not yet.' Here the disciples were clearly taught that they should not expect the end in their day. Our Lord then guides the minds of His disciples, as we shall see in the examination of Matthew 24, down over the time of the great apostasy and the long period of the rule of Papal Rome, before mentioning a sign of His second advent. He

not intimate that His people during these long periods may expect the end. No, not once. But when He comes to a later time, the Lord names signs in the sun, in the moon, and in the stars, and adds, 'When ye shall see all these things, know that it is near, even at the doors.' Mark this: Our Lord does not mention 'wars, famines, pestilences and earthquakes as signs of His second advent; but rather as events of common occurrences all the way through the Christian age, which must exist before the end. And history attests the fact that these calamities have covered at least eighteen centuries.'

Eminent writers put the total number of earthquakes before the Christian era at fifty-eight. Mungo Pontom, F.R.S.E., gives the following table showing the increase of earthquakes down to 1858:

	TOTAL.	GREAT.	No. OF YRS.
Those recorded before A.D.	58	4	1,700
Thence to end of century	197	15	900
Thence to end of 15th century ..	532	44	600
Thence to end of 18th century .	2,804	100	300
Thence to the year 1850....	3,240	53	50

Professor Milne declares that from the year 1843 to 1868 there were over 17,000 earthquakes. These mundane convulsions are now occurring in places where they never occurred before, and becoming more and more frequent. "No pen or tongue can fully describe the terror caused by these awful visitations and all their accompanying phenomena, such as volcanic eruptions, inky ocean waves, thunderous roaring sounds, monster tidal waves, and air waves."

To give a faint description of the dread consternation that shall be witnessed throughout the entire world on that awful day which shall "burn as an oven," we give a

short sketch from "Sears' Wonders of the World," descriptive of the great Lisbon earthquake, November 1st, 1755, and the terror witnessed. It occurred on a Catholic holy day, when their churches and convents were filled with people :

"November 1st, 1755, at the city of Lisbon, a sound was heard like thunder, seemingly under ground, and immediately afterward a violent shock threw down the greater part of the city in the course of about six minutes. Sixty thousand perished. The sea burst and laid the bar dry, it then rolled in, rising fifty feet above its ordinary level. Huge mountains were split, masses of them being thrown into the valleys. Flames of fire issued from these mountains. The most extraordinary circumstance that occurred at Lisbon during the catastrophe was the collapse of the new quay built of marble at an immense expense. A great concourse of people had collected there for safety, where they might be beyond the reach of falling buildings, but suddenly the quay sunk down with all the people, and not one dead body floated to the surface. A great number of boats and small vessels anchored near it, all filled with people, and were swallowed up as in a whirlpool. Houses were thrown down and multitudes perished under the ruins. It is supposed that ninety thousand persons were lost on that fatal day. The terror of the people was beyond description ; nobody wept ; it was beyond tears ; the people ran hither and thither, delirious with horror and astonishment, beating their faces and breasts, crying the world is at an end. Mothers, forgetting their children, were running about loaded with crucified images : many ran to the churches for protection, in vain was the sacrament administered, in vain did the poor creatures embrace the altars and images, as priests and people were buried in one common ruin."

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The November issue of the *India Watchman* for 1897, gives an account of a "terrible cyclone which swept a track of country along the north-eastern coast of the Bay of Bengal. Something like 3,000 lives were estimated to have been lost and a million of persons rendered homeless. One island was said to have been swept bare of its inhabitants, which numbered 800 persons."

"AND THERE SHALL BE FAMINES."

Awful famine in Egypt, A.D. 42.

By famine and sword, 580,000 Jews were destroyed between 96 and 180.

At Rome attended by a plague, 262.

In Britain, so greivous that the people ate the bark of trees. 272.

In Scotland, and thousands die, 306.

In London, England, where 40,000 perish, 310.

Awful one in Phrygia, 370.

So dreadful in Italy, that parents ate their children, 450.

In England a severe famine of three years, 679.

In England, Wales and Scotland, 739.

Again, when thousands starve, 823.

Again, which lasts four years, 954.

Awful one throughout Europe, 1016.

In Italy there was such a famine that the dead lay in the streets unburied, 1124.

In England and France this famine leads to a pestilential fever which lasts from 1193 to 1195.

Another famine in England, 1251.

In England thousands died of famine, 1294.

Again so dreadful in England that the people devoured the flesh of horses, dogs, cats and vermin, 1315.

Famine in China, 900,000 died, 1352.

One in England and France, 1353.

Again, one so great that bread was made from fern roots, 1438.

In Milan, 60,000 died, 1450.

Awful one in France, 1693.

One general in Great Britain, 1748.

One which devastates Bengal, 1771.

At the Cape de Verdes where 16,000 persons perish, 1775.

One severely felt in France, 1789.

One severely felt in England, 1795.

Again throughout the kingdom, etc., 1801.

In India, 1764, 30,000,000 died of famine; 100,000 more died from the same cause in 1788.

Between the years 1814 and 1846, 2,000,000 died in Ireland from famine.

In 1866 nearly a million died in India from famine.

In 1871, 3,000,000 died from the same cause in Persia.

In 1877, 6,000,000 more died in India from starvation.

"AND PESTILENCES IN DIVERS PLACES."

At Rome, a most awful plague, 10,000 persons perish daily, A.D. 78.

The same fatal disease ravished the Roman Empire, 167.

In Rome, pestilence appeared and continued three years, 187.

In Britain, a plague raged so formidably, and swept away such multitudes, that the living were scarcely sufficient to bury the dead, 430.

A dreadful one began in Europe, and extended all over Asia and Africa, and continued many years.

The plague killed 10,000 daily in Turkey, 590.

In Constantinople, 300,000 died of plague, 717.

At Constantinople 200,000 of its inhabitants perished, 746.

This plague raged for three years, and was equally fatal in Calabria, Sicily and Greece.

At Chichester, in England, an epidemical disease carried off 34,000 persons, 772.

In Scotland, 40,000 persons perished of a pestilence, 954.

In Constantinople, so many died by plague and famine the living could not bury them, 1077.

In London, a great mortality, 1094, and in Ireland 1095.

Again in London, it extended to the cattle, fowls, and other domestic animals, 1111.

In England, one-third of the people died of plague, 1124.

In A.D. 1345 in London, 50,000 died of plague and famine, and were buried in one grave yard; in Norwich, 50,000; in Venice, 100,000; in Florence, 100,000; in eastern nations, 20,000,000—it was called the Black death.

In Paris and London a dreadful mortality prevailed in 1362 and 1367, and in Ireland in 1370.

A great pestilence in Ireland, called the Fourth, destroyed a great number of the people, 1383.

Thirty thousand persons perished of a dreadful pestilence in London, 1407.

In A.D. 1427, in Dantzic 80,000 died of plague.

Again in Ireland, great numbers died, 1466.

Dublin was wasted by plague, 1470.

An awful pestilence in Oxford, 1471, and throughout England a plague which destroyed more people than the continual wars for the fifteen preceding years, 1478.

The awful *sudor anglicus*, or sweating sickness, very fatal at London, 1483.

The plague at London, so dreadful that Henry VII and his Court removed to Calais, 1500.

Again the sweating sickness (mortal in three hours), in most of the capital towns in England half the inhabitants died, and Oxford was depopulated, 1517.

Limerick was visited by a plague, when many thousands perished, 1522.

In A.D. 1570 in Moscow, 200,000 died of plague.

In A.D. 1572 in Lyons, 50,000 died of plague.

A pestilence throughout Ireland, 1525; the English sweat, 1528; and a pestilence in Dublin, 1575.

Thirty thousand, five hundred and seventy-eight persons perished of the plague in London alone, 1603; in 1604 it was also fatal in Ireland.

Two hundred thousand perished of a pestilence at Constantinople in 1611.

In London a great mortality prevailed, and 35,417 persons perished, 1625.

In France, a general mortality; at Lyons 60,000 persons perished, 1632.

The plague brought from Sardinia to Naples, (being brought by a transport with soldiers on board), raged with such violence as to carry off 400,000 of the inhabitants in six months, 1656.

Memorable plague, which carried off 68,596 persons in London, 1665.

In one single night 4,000 died. The hearses were common dead carts; and the continued cry, bring out your dead rang through every heart. Defoe rates the victims of the plague of 1665 at 100,000.

Fires were kept up night and day to purify the air for

three days ; and it is thought the infection was not totally destroyed till the great conflagration of 1666.

Sixty thousand persons perished of the plague at Marseilles and neighborhood, brought in a ship from the Levant, 1720.

In Constantinople, a plague destroyed 150,000, 1755.

One of the most awful plagues that ever raged prevailed in Syria, 1760.

In Persia, a fatal pestilence which carried off 80,000 of the inhabitants of Bassorah, 1773.

In Egypt more than 80,000 died of plague, 1792.

In Barbary, 3,000 died daily ; and at Fez 247,000 perished, 1799.

In Spain and at Gibraltar, immense numbers were carried off by a pestilent disease in 1804 and 1805.

Again at Gibraltar, an epidemic fever, much resembling the plague, caused great mortality in 1828.

The Asiatic cholera, this fatal disease made sad havoc in the human family in many countries of the north, east and south of Europe, and in the countries of Asia, where alone it carried off more than 900,000 persons ; it made its appearance in England, at Sunderland, October 26th, 1831 ; it first appeared on this continent at Quebec, June 8th, 1832 ; it raged in France, Two Sicilies, Genoa, Berlin, London, Edinburgh, Liverpool, Rome, etc. ; it appeared at New York, June, 27th, 1832.

In China no less than 10,000,000 were swept away by pestilence, 1878.

Doubtless the figures in the foregoing list may not in every case be absolutely correct. For instance the Encyclopedia Britannica states that Hecker estimates the celebrated "Black Death" of the fourteenth century in the different epidemics to have swept away one-fourth of the inhabitants of Europe, or 25,000,000 people.

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CHAPTER IV.

SIGNS IN THE SUN, AND IN THE MOON, AND IN THE STARS.

"IMMEDIATELY after the tribulation of these days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." (Matt. 24 : 29.) "And there shall be signs in the sun, and in the moon, and in the stars," etc. (Luke 21 : 25.)

Please note that the tribulation is not, as many suppose, upon the Jewish, but upon the Christian church. According to the most reliable historical evidence that persecution ended about 1778. It could not refer to the persecution of the Jews, as many suppose, for it says, "They shall be hated of all nations for my name's sake." Certainly the Jews were not persecuted for Christ's sake, therefore it must be the Christian church.

Referring to the calamities which befell the Jews, Josephus, in "War Book" V, chap. ix, states : "Now the number of those that were carried captive during this whole war was collected to be ninety-seven thousand ; as was the number of those that perished during the whole siege *eleven hundred thousand*." Compare this comparatively short period of suffering with what has befallen the church since that dreadful calamity, and then we shall see clearly *which* is THE "great tribulation." In the cruel,

bloody reign of Papacy for twelve hundred and sixty years from FORTY TO SIXTY MILLIONS sacrificed their lives rather than prove unfaithful to their vows. The Rev. Geo. Croly, A.M., F.R.S.L., in his history of the Reformation, states that, "In the space of one hundred and twenty-nine years the Inquisition deprived Spain of THREE MILLIONS of its inhabitants."

This great tribulation ended about 1778, and immediately after there was a supernatural darkening of the sun, such as has not been seen in this dispensation, and which moreover exactly fulfills the description given by the inspired record, and took place at the time predicted by Christ.

The *New York Sun*, May 23rd, 1870, said : "The sun is beginning to be an object of great anxiety to many scientific men, the spots assuming of late an appearance which astonishes astronomers, and is calculated to alarm that class which fancies that it can detect portents of the future in the heavens." Mr. D. T. Taylor in "The Great Consummation," page 327, says : "In all the 18th century no scientist expressed alarm for the sun's fixity or safety. Not so to-day. . . . It was from the year 1859 and onward that the spots commenced to attract wondering attention, and astronomers began to behold the sun with awe, and to express fears for its stability." In fact, it is impossible within the limits of this book to record all the marvellous signs in the sun which lately bewilder our leading scientists.

"AND THE MOON SHALL NOT GIVE HER LIGHT."

Mr. Tenney, of Exeter, N.H., May 19th, 1780, says : "I could not help conceiving on that memorable night that every luminous body in the universe had been shrouded in

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Molo Bestwick says: "My father and mother sat up all night, during the latter part of which the darkness disappeared, then the sky seemed as usual, but the moon, which was at its full, had the appearance of blood."

"The night succeeding that day, May 19th, 1780, was of such *pitchy darkness*, that in some instances horses could not be compelled to leave the stable when wanted for service. About midnight the clouds were dispersed, and the moon and stars appeared with unimpaired brilliancy."—*Portsmouth Journal*, May 20th, 1843. *Extract from Stone's "History of Beverly."*

"Dark day of May 19th, 1780. The sun rose clear, and shone for several hours; at length the sky became overcast with clouds, and by ten o'clock, a.m., the darkness was such as to occasion the farmers to leave their work in the fields and retire to their dwellings; fowls went to their roosts, and before noon, lights became necessary to the transaction of business within doors. The darkness continued through the day, AND THE NIGHT till near morning, was as unusually dark as the day."—*Gage's "History of Rowley," MS.*

"AND THE STARS SHALL FALL FROM HEAVEN."

Still further ominous forerunners of Christ's coming can be found in the stars. The New Testament speaks of the stars of the heavens falling to the earth, "like as a fig tree casteth her untimely figs." As one writer aptly remarks: "A single star heralded Christ's first appearing, millions will announce his second advent."

Says Bishop Burnett in his book, "The Sacred Theory of the Earth," "We are sure, from the nature of the thing, that this cannot be understood either of fixed stars or planets ; for if either of these should tumble from the skies and reach the earth, they would break it all in pieces, or swallow it up as the sea does a sinking ship, and would put all the universe into confusion. It is necessary, therefore, *by these stars, to understand either fiery meteors falling from the middle region of the air or blazing comets and stars. No doubt there will be all sorts of fiery meteors at that time ; and amongst others those that are called falling stars.*" (Page 486.)

The *Christian Advocate and Journal* of New York, thus describes the memorable night of November 13th, 1833, called the falling of the stars :

"Language could not describe the splendor of that magnificent display ; and I hesitate not to say, that no one who did not witness can form an adequate conception of its glory.

"It seemed as if the whole starry heavens had congregated at one point near the zenith, and were simultaneously shooting forth with the velocity of lightning, and yet they were not exhausted. The thousands swiftly followed in the tracks of thousands as if created for the occasion."

Horace Greely said : "While a mere lad I was awakened in the night to see a pale frightened face bending over me, and to hear, 'Get up, I believe the day of judgment has come, for all the stars are falling.'"

In the years 1866 and 1868 similar phenomena to the above were again seen. Like their predecessors they were unheralded and awful, equalling the former in their terrific grandeur.

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CHAPTER V.

FEARFUL SIGHTS AND GREAT SIGNS FROM HEAVEN.

"AND fearful sights and great signs shall there be from heaven." (Luke 21: 11.) "And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke." (Joel 2: 30.)

From "The Sacred Theory of the Earth," by Bishop Burnett, we quote an extract:

"If we reflect upon the history of burning mountains, we cannot but observe, that before their eruptions there are usually some changes in the earth or in the air, in the sea, or in the sun itself, as signs and forerunners of the ensuing storm. We may then easily conclude that when the last great storm is coming, and all the volcanoes of the earth ready to burst, and the frame of the world to be dissolved, THERE WILL BE PREVIOUS SIGNS IN THE HEAVENS and on the earth to introduce this tragical fate. Nature cannot come to that extremity without some symptoms of her illness, nor die silently without pangs of complaint." (Page 477.)

"The Scripture plainly tells us of signs, of prodigies that will precede the coming of our Saviour and the end of the world, both in the heavens and on the earth." (Page 478.)

The following article is from the *Cincinnati Sun*, of March 27th, 1843, and gives full particulars of a strange sight seen by the pilot of a steamboat:

"On Saturday afternoon, Mr. William Frances, pilot of the *William Penn* steamboat, a packet that runs between this city and Rising Sun, Ind., called personally at our office to give us the full particulars of the wonderful sight seen by him on the night above-mentioned, fully impressed with the solemnity of the subject, and the awful responsibility of telling anything of this nature but what is strictly true. Mr. Frances informed us that he is a member of the Church, and assured us in the most solemn manner that what he was about to relate was truth, and nothing but the truth, and he is ready to convince any gentleman or lady that will call upon him.

"He states that as the *Penn* was on her trip to this city, when between Rising Sun and Aurora, about 11 or 12 o'clock p.m., he was steering the boat along, it being a star-bright night, excepting a few clouds in the west, low down, sky clear, when of a sudden a light burst forth, the whole face of the earth appearing to be lit up, which so blinded him that it was with difficulty he could see anything, even the most near object. His first impression was that it lightened very sharply, but its continuing convinced him that it must be something else, which he could not account for.

"The captain of the *Penn*, James Pratzman, was sitting in the cabin at the time with three or four candles; he saw the light notwithstanding—ran out to the guard anxious to know the cause—and asked Mr. Frances if he saw the light.

"He said he did.

"What is it? said Captain P.

"Dear only knows, answered Mr. F., for I don't.

"From that the captain disappeared from looking over the hurricane deck, and went below.

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"Mr. Frances now being very anxious to discover whence this strange light came, looked diligently out of the side of the pilot-house, in rather a south-west course, but nearly over head, when he saw the outlines of A SERPENT in the sky, in a crooked position, except the tail, which was straight, and the head toward the east. It turned to a lively bright red—deep and awful—and remained stationary in the stars. Mr. Frances watched it for two or three minutes, when the part disappeared nearly to the middle—and the remainder, in a gradual manner, formed into a distinct Roman 'G.'

"Mr. F. had time now to mind the channel of the river, and deliberate upon the grandeur of a letter in the sky! It was remarkably interesting to him, as may well be supposed from the accuracy of its formation. And about one minute and a half, he watching it and the boat alternately, it changed, turning into a distinct 'O'—as perfect as was ever seen—in which position it remained as before. Mr. F. stated that he was surprised greatly at this, but not scared or frightened in the least, and immediately tapped the bell for the captain to witness the scene. The captain did not come up immediately, but after a moment or two appeared. But ere this, the figure in the heavens had changed to a plain, distinct letter 'D.'

"The captain said to Mr. F., 'What's wanting?'

"'Come here, quick,' said Mr. F., 'and look up yonder. Did you ever see the like?'

"The captain answered, 'I see it.' And looked at it till it disappeared.

"Mr. F. states, that when the O turned to a D, it formed a kind of oblong shape, and then came straight on one side, as a D should be. When it disappeared it turned into the same oblong shape as before, and gradually the sky returned to its original appearance.

"Mr. F. states that he did not leave the wheel of the boat, but steered it to this city. He declares that, let others think or say as they will, what he has related is strictly true. He is no Millerite—neither is he crazy or frightened; and if gentlemen or ladies will call upon him, he will convince them that what he has told is true."

"IMMEDIATELY AFTER THE TRIBULATION OF THOSE DAYS
THE SUN SHALL BE DARKENED."

The Hon. Wheeler Martin has favored the Providence *Subaltern* with the following recollections of the Dark Day in 1780:

"The Dark Day was on the 19th of May, 1780. Where I resided at that time, the darkness at eleven o'clock was so great that a candle was lighted and placed upon the table; the fowls went to roost; the sheep all huddled around in a circle, with their heads inward; the grass, to look at it through the window, seemed of a yellow green, the same as to look through smoked glass upon green grass. I well remember that the gentleman of the house read the following Scripture by candle-light to his numerous family: 'The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.'

"The darkness was so great in the night time, that it was said by one, Dr. Blackington, who resided in the north part of Rehoboth, who had occasion to be out among his sick patients that night, that he could not see his white pocket handkerchief when placed before his eyes. The darkness was so thick that it could be felt."

"In the month of May, 1780, there was a terrific dark day in New England, where all faces seemed to gather darkness, and the people were filled with fear. There was great darkness in the village where Edward Lee lived, a

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devoted man of God. Men's hearts failed them for fear that the day of judgment was at hand, and the community flocked around the holy man, who spent the gloomy hours in earnest prayer for the distressed multitude; the fowls crowed as at daybreak, and everything bore the appearance of gloom and distress."—*Life of Edward Lee.*

"STRANGE WRITING IN THE HEAVENS."

The *Genius of Liberty*, at Leesburg, Va., published the following letter:

"MR. EDITOR,—Returning home late last night from the country, my attention was suddenly arrested by a most beautiful blaze of light running some distance along the western sky, and parallel with the horizon. I immediately reined up my horse, and gazed intently at it for perhaps two minutes or more. In the course of three or four minutes from its first appearance, the bright twinkling disappeared, and it subsided into a soft mellow haze. I soon discovered that this, too, was undergoing a change, and in a moment more the following characters were most distinctly visible. I took my pencil and paper from my pocket, and marked them down exactly as they appeared to me. I was much impressed by this phenomenon, and am inclined to think that it was not without a meaning. If you can give an explanation you will highly gratify a friend. As nearly as I could copy, it appeared precisely like the following:



"Hillsborough, March 28th, 1843."

Some years ago the *Savannah Republican* gave the following account of a strange sight in the heavens :

“ ELECTRICAL PHENOMENA.”

“ Evening before last, between the hours of eight and nine o'clock, our attention was attracted to the curious appearance of the sky, by the almost continuous flashes of lightning which followed each other without a moment's intermission. We, in company with MANY OTHERS, were tempted by its singular brilliancy to watch it for a considerable time. Stretching from south-east towards the north, a mass of grotesque and fantastic clouds, occupying about one-sixth part of the circle of the horizon, formed, as it were, a vaporous wall, behind which a sea of electric light, possessing somewhat of the appearance of the aurora borealis, filled the entire space, whilst momentary flashes of what is called chain and forked lightning rent asunder the masses of the clouds with streaks. These streaks varied in color from the pale effulgence of a silver line to the FEARFUL BLOOD-RED STREAK of angry omen in superstitious minds. Its forms were still more wondrous ; far eclipsing the noblest efforts of the pyrotechnic art. Letters of the alphabet were distinctly visible—L, J and K were as plainly seen as the moon, then calmly filling her accustomed place in another part of the heavens.”

Many more accounts of strange and awful phenomena in the heavens might be given ; but we must close this chapter with the following, copied from “ Modern Phenomena of the Heavens,” by H. Jones :

“ LONDON, September 13th, 1839.

“ Between the hours of ten on Tuesday night and three yesterday morning, in the heavens was observed one of the

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most magnificent specimens of those extraordinary phenomena, the falling stars and northern lights, witnessed for many years. The first indication of this singular phenomenon was about ten minutes before ten, when a light crimson, apparently vapor, rose from the northern portion of the hemisphere, and gradually extended to the centre of the heavens, and by ten o'clock, or a quarter past, the whole, from east to west, was one vast sheet of light. It had a most ALARMING APPEARANCE, and was exactly like that occasioned by a TERRIFIC FIRE. The light varied considerably; at one time it seemed to fall, and directly after rose with intense brightness. There were to be seen mingled with it VOLUMES OF SMOKE, which rolled over and over, and every beholder seemed convinced that it was a tremendous conflagration. The consternation in the metropolis was very great. Thousands of persons were running in the direction of the supposed awful catastrophe. The engines belonging to the fire brigade stations in Baker Street, Farringdon Street, Watling Street, Waterloo Road, and likewise those belonging to the West of England station—in fact, every fire-engine in London—were horsed, and galloped after the supposed scene of destruction with more than ordinary energy, followed by carriages, horsemen, and vast mobs. Some of the engines proceeded as far as Highgate and Holloway before the error was discovered. These appearances lasted for upwards of two hours, and towards morning the spectacle became one of more grandeur.

"At two in the morning the phenomenon presented a most gorgeous scene, and one very difficult to describe. The whole of London was illuminated as light as noonday, and the atmosphere was remarkably clear. The southern hemisphere at the time mentioned, although unclouded,

was very dark, but the stars, which were innumerable, shone beautifully. The opposite side of the heavens presented a singular but magnificent contrast: it was clear to extreme, and the light varied and was very vivid. There was a continual succession of meteors, which varied in splendor. They appeared formed in the centre of the heavens and spread till they seemed to burst. The effect was electrical. Myriads of small stars shot out over the horizon, and darted with that swiftness towards the earth that the eye could scarcely follow the track. They seemed to burst also, and to throw a dark crimson vapor over the entire hemisphere. The colors were most magnificent. At half-past two o'clock the spectacle changed to darkness, which, on dispersing, displayed a luminous RAINBOW on the zenith of the heavens and round the ridge of darkness that overhung the southern portion of the country. Soon afterwards COLUMNS OF SILVERY LIGHT radiated from it. They increased wonderfully, intermingled among crimson vapor which formed at the same time, and when at full height the spectacle was beyond all imagination; STARS WERE DARTING ABOUT IN ALL DIRECTIONS, AND CONTINUED UNTIL FOUR O'CLOCK, when all died away. During the time that they lasted a great many persons assembled on the bridge across the Thames, where they had a commanding view of the heavens, and watched the progress of the phenomena attentively."

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CHAPTER VI.

DISTRESS OF NATIONS.

At the present moment all the nations of Europe are vying with each other as to which of them shall have the largest army. If one nation increases its fighting force, then all the others say they are bound to be on an equal footing in order to preserve peace. Such is the envy of one toward another that at any moment a spark may burst out and set the whole continent in a blaze.

"Nation shall rise against nation." Since those prophetic words were uttered, European monarchs have made ramparts of the bodies of *hundreds of millions of human beings to mount themselves* to so called honor and glory. The following pithy comment refers to the Crimean war, but it is equally applicable to all others :

"A hundred thousand mad animals, whose heads are covered with hats, -advance to kill or be killed by a like number of their fellow mortals covered with turbans. By this strange procedure they want to know whether a tract of land, to which none of them has any claim, shall belong to a certain man whom they call Sultan, or to another whom they call Czar, neither of whom ever saw or ever will see the spot so furiously contended for, and very few of these creatures who thus mutually butcher each other ever beheld the animal for whom they cut each other's throat. From time immemorial this has been the way of

mankind almost all over the earth. What an excess of madness this is ! and how deservedly might the Supreme Being crush to atoms this earthly ball, the bloody nest of such ridiculous murderers ! ”

We read in Luke 1 : 25, 26, there shall be “ upon the earth distress of nations, with perplexity ; the sea and the waves roaring ; men’s hearts failing them for fear, and for looking after those things which are coming on the earth.”

“ There is not one of the great nations of the earth which is not at present agitated and anathematized by some peculiar ‘ distress.’ This is seen from the fact that nearly four billions of dollars are paid out annually by the nations of the earth for war purposes, while less than fifteen millions are spent for all the missions of Christendom.”

In an address by James Beck, of the Philadelphia bar, and published in the *Christian Statesman*, after comparing the present armies and navies of the world with those of the Roman Empire at the beginning of the Christian era, he states that the present standing armies of Europe, counting the reserves, who have served two or more years in the barracks, and are trained soldiers, exceed sixteen millions. Let us hear his comments upon this boasted characteristic of nineteenth century civilization :

“ The national debt of the European nations, mainly incurred for war purposes, and wrung from the sweat of the people, has reached the inconceivable total of *twenty-three thousand millions of dollars*. If one is to measure the interests of man by his expenditures, then surely the supreme passion of civilized Europe, in this evening of the nineteenth century is war, for two-thirds of all the revenues that are drained from labor and capital, is devoted to paying merely the interest on the cost of past wars, and the remaining third to all other objects whatsoever. . . .

If these preparations for war, which cover our waters and our lands, mean anything, they indicate that civilized man *is on the verge of a cataclysm*, of which he is apparently as unconscious as were the people of Pompeii on the last fatal day of their city's life, when they witnessed with indifference the ominous smoke curl from the crater's mouth. Our age has sown, as none other, the dragon's teeth of standing armies, and the human grain is ripe unto the harvest of blood. It needs but an incendiary like Napoleon to set the world on fire."

In the language of another: "Europe to-day, to use a hackneyed but expressive illustration, is like a stupendous powder magazine, which the merest spark might in an unguarded moment set ablaze. At no time could it be said with such truth of all the great powers, that they are individually prepared for the greatest military enterprise in which they may see fit to engage. There is a greater equality of resources than has ever existed before; and this fact, which is so strangely regarded as a check upon ambitious designs, is in reality an influence in their favor."

The following from the London *Telegraph* indicates the feelings of statesmen in this phase of national life:

"Impecuniosity hangs like a dark and almost universal cloud over the nations of Europe. . . . There is hardly a nation on the continent whose balance sheet for the departed year does not present a gloomy outlook; while many of them are mere confessions of bankruptcy. . . . This state of things is, indeed, almost world-wide; for, if we look outside our own continent, the United States on the one hand, and India and Japan, with their neighbors, on the other, have felt the prevalent pinch."

In regard to the situation in Russia, a moderate and accurate native authority writes:

"Every copeck which the peasant continues to earn is spent not in putting his affairs in order, but in paying up arrears in taxes. . . . The money paid by the peasant population in the guise of taxes amounts to from two-thirds to three-fourths of the gross income of the land, including their own extra work as farm laborers. The apparent good credit of the Government is sustained by artificial means. *Close observers look for a crash alike in the social and financial arches of the empire.* Here, too, the stupendous incubus of the armed peace of Europe helps largely to paralyze commerce and agriculture."

Premier Crispi, of Italy, in a notable speech, the closing up of which touched on the great social problems of the day, said :

"The social system is now passing through a momentous crisis. The situation has become so acute that it seems absolutely necessary for civil and religious authority to unite and work harmoniously against the infamous band, on whose flag is inscribed, 'No God, no King.'"

Truly the sea and the waves of the great masses of human society are indeed roaring. In Russia, Nihilism is plotting the life of the Emperor and of his Government, so that the Czar is in constant fear of his life. In England, Germany, and France, Socialism is doing the same work of destruction. In Ireland the fire of discord, strife and blood are only kept under by the strong arm of the law. In the United States, Anarchism is trying by infernal schemes to destroy the very foundation of society. If it could have its way there is not a city on this continent that would not be plundered and destroyed. This is evident from the wholesale work of destruction which a few men perpetrated some time ago in Chicago. At present it is class against class, society against society, man against

man, and the whole fabric of human society is throbbing with a tremendous upheaval.

Dr. Talmage thus describes the destructive, violent classes of to-day: "He owns nothing but a knife for universal blood-letting, and a nitro-glycerine bomb for universal explosion. He believes in no God, no government, no heaven, no hell, except what he can make on earth. He slew the Czar of Russia; keeps Emperor William of Germany practically imprisoned; killed Abraham Lincoln; would put to death every king and president on earth, and if he had the power would climb up until he could drive the God of heaven from His throne—the universal butcher. In France it is called Communism; in the United States it is called Anarchism; in Russia, Nihilism. That last is the most graphic and descriptive term—it means complete and eternal smash-up. It would make the holding of property a crime; it would drive a dagger through your heart, apply a torch to your dwelling, and turn over this whole land into the possession of theft, and lust, and rapine, and murder."

The present turbulent state of the world was most eloquently described in an address by Hon. Henry Grady, a United States Senator, given before the university societies, Charlottesville, Va.:

"We are standing in the daybreak. The fixed stars are fading from the sky, and we are groping in uncertain light. . . . The unrest of dawn impels us to and fro. . . . In the obscurity of the morning tremendous forces are at work. Nothing is steadfast or approved. . . . Government is the contention of partisans, and the prey of spoilers. Trade is restless in the grasp of monopoly, and commerce is shackled by limitation. The cities are swollen and the fields are stripped. Splendor streams

from the castle, and squalor crouches in the home. The universal brotherhood is dissolving, and the people are huddling into classes. The hiss of the Nihilist disturbs the covert, and the roar of the mob murmurs along the highway."

That some awful calamity is surely impending is an opinion that is rapidly gaining ground. Professor Goldwin Smith says: "There is a general feeling abroad that the stream of history is drawing near a cataract."

A writer in the *Westminster Review* is quoted as saying: "It is felt by every student and statesman that some movement vast and momentous, though indefinite, is passing like a wave over the civilized world."

The Churchman, the organ of the Episcopal Church, is also quoted as saying: "It is idle to refuse to admit the fact, that modern civilization is in a transition state. . . . There are a thousand evidences that the present state of things is drawing to a close, and that some new development of social organization is at hand."

Again we hear W. T. Stead saying: "The human race is at one of the crucial periods in its history, when the fountains of the great deep are broken up and the flood of change submerges all the old established institutions and conventions, in the midst of which preceding generations have died."

"The great crisis of the world is nearer than some suppose."—*Disraeli*, *Prime Minister of England, to the British Parliament*, July 2nd, 1874.

"Why is Christendom so menaced? I fear civilization is about to collapse."—*Disraeli*.

"I must say frankly, that I believe we are just beginning to enter on a terrible era in the world's history—an era of internal and domestic warfare such as has never

been seen, and the end of which ONLY THE ALMIGHTY CAN FORETELL."—*Prof. Ely, Johns Hopkins University.*

"History repeats itself," says the *Christian Advocate*. "He who looks ahead and sees no breakers is either blind or has some glass that those who judge the future by the past can't get access to."

"If the concentration of wealth is allowed to go on we shall soon be like Rome, when five-sixths of her people were fed by charity, and senators paid millions of money for their seats."—*Editor Twentieth Century.*

"When Egypt (also Babylon) went down, two per cent. of her population owned all her wealth. The people were starved to death. When Persia went down one per cent. of her population owned the land. When Rome went down, 1,800 owned all the known world."—*Young Men's Era.*

"Prince Krapotkin, who probably knows more about the revolutionary societies of Europe than any other man, calls attention to the fact that '*the last five centuries have each ended in a revolution!*' He asks whether the French Revolution, the greatest of all, and which closed the eighteenth century, is likely to be the last?"

In an address before a ministers' meeting in the city of Providence, R.I., advocating the adoption of some measures by the Church to stay the tide of social revolution, a noted Boston preacher said:

"Christian people are enjoying little pleasantries on the verge of a very hurricane. The question of labor and capital is one of the sociological problems we haven't begun to grasp. UNLESS THE CHURCH OF CHRIST OPENS ITS EYES, I FEAR THERE WILL BE A CYCLONE THAT WILL WIPE OUT THIS PRESENT ORDER OF THINGS."

Dr. J. Strong, author of "Our Country," says: "We

(the United States) are preparing conditions which would make possible a reign of terror that would beggar the scenes of the French Revolution."

The prophet Daniel, in writing of the political aspect of the last days, says: "There shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." (Dan. 12: 1.)

He is coming, He is coming,
Can you read the signs afar?
Do you hear the tread of nations
As they march to join in war?
Do you hear the Gospel herald
Calling loud in every land?
O, ye nations, turn, repent ye,
For His coming is at hand.

CHORUS.

Watch for His coming,
Watch for His coming,
Watch, for the hour draweth near
Soon through the dawning
Shall burst eternal morning,
And the Lord to greet His faithful will appear.

He is coming, He is coming,
All His foes to overthrow;
And the hidden plots of darkness
All the universe shall know.
O'er His enemies triumphant
He shall reign upon His throne,
Every knee before Him bending,
Him the mighty God shall own.

He is coming, He is coming,
Oh ! the awe-inspiring sight ;
With the blast of Judgment trumpets,
He is coming in His might.
He is coming like the lightning,
In a bright and glorious cloud ;
With the roar of mighty earthquakes
And ten thousand thunders loud.

He is coming, He is coming,
For the sighing and oppressed,
And the longing eyes shall see Him
And the weary ones shall rest.
Hear the falling of the fetters,
And the crash of opening graves ;
Overthrown is death's dominions,
Shout, ye saints, no longer slaves.

He is coming, He is coming,
And our eyes our Lord shall see ;
Long has been the time of watching,
But He's coming now for me.
Floods of joy within are bursting
As I catch his glorious smile,
He is coming, quickly coming,
He is coming for His child.

—Sel.

CHAPTER VII.

THE DECLINE OF VITAL PIETY.

To such a lamentable extent will this be true in the last days that the question is asked, "When the Son of Man cometh, shall He find faith on the earth?" "Because iniquity shall abound, the love of many shall wax cold." Truly we have entered upon the Laodicean age.

Rev. H. Bonar, D.D., says: "The religion of the day is an *easy-minded* religion: a religion without conflict and wrestling, without self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth as its commencement, and nothing of the desperate struggle with the devil, day by day, making us long for resurrection-deliverance, for the binding of the adversary, and for the Lord's arrival. It is a *second-rate* religion—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no elevation, no self-devotedness, no all-constraining love. It is a *hollow* religion, with a fair exterior, but an aching heart—a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a *feeble* religion, lacking the sinews and bones of hardier times—

very different from the indomitable, much enduring, storm-braving religion, not merely of apostolic days, but even of the Reformation. It is an *uncertain* religion, that is to say, it is not rooted in *certainty*; it is not the over-flowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is a working *for* pardon but not *from* pardon. Hence all is bondage, heaviness, irksomeness. There is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of His commandments, but it is with a heavy drag upon our limbs; hence the inefficient, uninfluential character of our religion. It does not tell on others, for it has not yet fully told upon ourselves. It falls short of its mark, for the arm that drew the bow is paralyzed."

In speaking of the "Tendencies of the Age," Rev. Wm. Reddy, D.D., says, in the *Guide to Holiness*: "There is a tendency on the part of the ministers to dilute and emasculate the Gospel; to substitute literary, historical and moral topics for pulpit discussion; and what is called the 'live subjects of the day' for the revealed doctrines and themes of God's Word. Salvation from all sin, and the personality and mighty working of the Holy Ghost as the counterpoise and remedy for the evils of society, are seldom presented. 'Doing' 'Christian work,' so-called, and external activity in such work, are strongly emphasized. But Christian work is the 'working out' of what the Holy Ghost works within. 'From me is thy fruit found,' saith the Lord. Work without life is legalism; it is the sap which produces the fruit.

"There is a tendency to superficiality in regard to

religious experience. Repentance, self-denial, separation from the world, cross-bearing, justification by faith, regeneration by the Holy Spirit, 'the witness of the Spirit,' and entire sanctification are rare topics in the average pulpit; and some of the most popular evangelists practically ignore these scriptural themes in their revival instructions. In place of these a manifestation of a desire for salvation, by the lifting up of the hand, or the bowing of the head, or coming forward to an altar for prayer, is taken as evidence of conversion, and they are reported as such accordingly. These converts in connection with union meetings are assigned to particular churches, or are received into the local church as converts, while the subjects themselves soon find that 'they have no life in them,' and either relapse into indifference and become sceptical as to real experience, or remain nominal members of the Church and are mere 'lumber on deck,' with no power over sin, or power to influence others to turn from ungodliness: 'Salt without savor,' 'Clouds without rain,' 'Trees whose fruit withereth.'

"There is a tendency to lower the standard of real scriptural, spiritual life to semi-religious worldly level, to meet the growing tendency to superficiality. The amusements that are introduced and tolerated in various churches, and apologized for by the ministers and members, are in evidence of this tendency. Church festivals, entertainments and novel worldly expedients to draw and hold young people, and to raise money for religious purposes, all tend to weaken religious convictions; to arrest in the hearts of converts and Church members the aspiration of the soul for spiritual good: to suppress Christian testimony; and to annihilate the distinction which Jesus made between those that 'were not of the world' and those who are of the world."

The religion which is characteristic of these last days "curls its lip at holiness; caricatures divine healing; antagonizes the premillennial coming of Jesus; thinks the world is growing beautifully better; puts outward reformation for soul salvation; runs off on lines of humanitarianism as a substitute for the indwelling Holy Spirit; is forever forming itself into fresh organizations of 'Leagues' and 'Endeavors' and 'Boys' Brigades.' It dreams of bringing in the millennium by social reforms; it denies that Jesus will come and reign on the earth, but seeks to usurp His place and build for itself a kingdom in this world. It is an ease-loving, jovial, laughing, fun-making, fun-loving, superficial thing. Its motives are bounded by time. All its enterprises have an atmosphere of earthliness about them. It despises the day of small things; it scorns little, humble people, and lonely ways. It is eager to jump to the height of prosperity; it is domineering and Popish in its assertions over the poor, and yet, at the same time, cringes like a puppy before the rich and the great ones. Its music has no pathos in it; its laughter lacks divine cheerfulness; its worship lacks supernatural love; its prayers bring down no huge answers; it works no miracles; calls forth no criticism from the world; it has no light of eternity in its eye. It is a poor, pale, sickly thing, born of the union of the heart of the world with the head of Christian theology—a mongrel, bastard thing, with a backslidden Church for its mother, and the world for its father. This modern, fashionable religion will be everlastingly wrecked at the appearing of Jesus."

Dr. Buckley said, in the *New York Advocate*, some time ago: "It oppresses us to believe, as we must, that the sense of God in personal experience is diminishing; that the belief in his supernatural influence upon human

hearts, and in the radical power of grace, in conversion and purification, is felt less and less. Even from the evangelical churches the sense of sin, in large measure, departs. Modern penitential grief is often barely worthy of a higher description than pensiveness, and the joys of the new creation are as feeble as the grief over sin is diluted. The strides of the past fifteen years have been so rapid that there are already hundreds, and will soon be thousands, of churches in America as absolutely devoid of the Spirit of God in the retest sense as they would have been if they had been originally intended as literary and social clubs. Our methods of securing accessions proceed increasingly upon the kindergarten principle. We are willing to turn over the reformation of drunkards to quacks by secret remedies. We make few direct efforts to save hardened sinners, and send forth few laymen or ministers competent to grapple with unbelievers and overcome by the power of the Holy Ghost."

Governor Rollins, of New Hampshire, recently issued a proclamation calling upon the people of that state to observe a certain day as Fast Day. In his proclamation the Governor says :

"The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it. No matter what our belief may be in religious matters, every good citizen knows that when the restraining influences of religion are withdrawn from a community, its decay, moral, mental, and financial, is swift and sure. To me this is one of the strongest evidences of the fundamental truth of Christianity. There are towns where no church bell sends forth its solemn call from January to January ; there are villages where children grow to manhood unchristened. There are

communities where the dead are laid away without the benison of the name of Christ, and where marriages are solemnized only by justices of the peace."

Commenting on this remarkable statement, the editor of the New York *Christian Advocate* says :

"For a long period we have seen this change taking place. There is scarcely a town in that state in which we have not travelled on foot or on horseback. For twenty summers we wandered through its forests and climbed its mountains, and many a town in which we saw large congregations gathered in the house of God is now churchless. The meeting house is now dilapidated and unused. Nor is New Hampshire alone. The situation can be paralleled in every State in New England. It has, indeed, attracted much attention. But the same transition is taking place in the Middle States. The rural population in many places is ceasing to attend the house of God. Hundreds of societies have died in New York, Pennsylvania and New Jersey, particularly in the northern part of the last-named State; and other societies have a name to live but are dying. The effects of this are not yet manifest."

The following article is from the pen of a minister of the Methodist Episcopal Church, and was published in two official church *Advocates*.

"The great trouble with us to-day is, that the rescue of imperilled souls is our last and least consideration. Many of our congregations are conducted on the basis of social clubs. They are made centres of social influence. Membership is sought in order to advance one's prospects in society, business, or politics. The Sunday services are made the occasion of displaying the elegances of apparel, in the latest fashions. Even the little ones are tricked out as if they were the acolytes of pride. The class books are filled

with the names of unconverted men and women. Official members may be found in box, dress-circle, and parquette of opera and theatre. Communicants take in the races, and give and attend card-parties and dances. The distinction between inside people and outside people is so obscure that men smile when asked to unite with the Church, and sometimes tell us that they find the best men outside. When we go to the masses, it is too often with such ostentatious condescension that self-respect drives them from us. And yet we have so spread out, under the influence of the rich and the ungodly, that they are a necessity to us. The enforcement of the unmistakable letter of the Discipline, for a single year, would cut our membership in half, bankrupt our Missionary Society, close our fashionable churches, paralyze our Connexional interests, and leave our pastors and bishops unpaid, and in distress."

CHAPTER VIII.

THE WORLDLINESS OF THE CHURCH.

IN describing the condition of the professed Church of Jesus Christ in the last days, the Apostle says: "Men shall be lovers of their own selves, covetous, boasters, proud, . . . heady, high-minded, lovers of pleasures more than lovers of God." (2 Tim. 3: 2, 4.) Foretelling the declension among his own followers in these times the Son of God, in trumpet tones, declares, "Because iniquity shall abound, the love of many shall wax cold." (Matt. 24: 12.) Sad, sad, but alas too true! The tide of worldliness which has set in among churches of nearly every name is moving onward with an ever-increasing rapidity and strength, and threatens to carry everything before it. The latest and most ridiculous styles of fashion in dress; operatic singing in churches by ungodly choirs; churches in their pride and jealousy trying to outdo each other in the cost and elegance of their church buildings, and courting the world with all manner of questionable amusements in order to get the means to do it, are prominent characteristics of Christendom in these last days. To give anything like an adequate portion of the accumulating mass of evidence in this direction is impossible, we can only select from it a few items which may serve as an outline.

The following is copied from a Methodist paper :

"The ladies of the Methodist Church gave a Crazy Supper in the Forrey Block recently; it was a grand and peculiar freak indeed, and was well attended by the people. Old ladies were dressed as young girls and young ladies as quite old women with spectacles. No one could help laughing when sitting down to the table. Pickles were served on currycombs, sugar in butter dishes, meats in silver cake baskets, coffee in vases, water was brought in coal buckets, and the old-fashioned wooden pail served for a coal bucket; high-heeled suspenders and long-waisted umbrellas were served cold. When a hungry denizen called for a stewed breast of a chicken, the waiter brought him pickled pig's feet. An order for a cake brought a fine slice of head cheese. A live rooster was chained to a dish in the middle of one of the tables, but there was not a man in the house brave enough to carve him. The pepper boxes were filled with flour, and the salt cellars with sugar. Oysters roasted, stuffed with cranberry sauce, was the grandest delicacy of the evening. It was a crazy supper indeed, and was something new in Harper. The ladies deserve great credit for the ingenuity displayed in getting it up. The receipts of the evening amounted to \$41.50.

"ANOTHER.—The members of the M. E. Church of Folsomville will give a Grand Festival at that place for the purpose of raising funds to pay off the debt against the church. Everybody is invited to attend, and a fine time is expected. Also a Grand Ball will be given at the dancing hall for the benefit of the church.

"ANOTHER.—The ladies of the First Baptist Church have secured not only the most toothsome dainties for the supper table, but the services of the two leading orches-

tras in the city to discourse sweet music throughout the evening. Come, 'twill be a supper that twenty-five cents will not begin to represent. There will be cozy corners where you can linger and chat about past days, and where lovers can dream of days to come. Socials with common food, mussed tables and a scramble, not after your pleasure, but after your pocket-book, are as common as burrs on a hedge row, and as unpleasant; but this social will be as pleasant as an Oriental dream, and as substantial as American independence "

Here is an announcement copied from a large, glaring poster :

"I challenge Kid McCoy, the champion light-weight, to show more real science than will be shown at the great tea-fight in Bethel Church (Methodist), on Wednesday, January 5th, 1898.

HEAPS OF PIES,

STACKS OF SANDWICHES,

PYRAMIDS OF CAKE,

besides petit oceans of tea and coffee; all disappearing before the scientific attacks of epicurean contestants.

"The whole succeeded by (1) an oratorical contest; (2) a musical tornado by Grace Church choir; (3) an elocutionary treat by Leeds champion ———. Mayor of ——— will preside. Tickets, 40c. Come! See! Conquer!"

Here is another bill announcing a public tea and social gathering, on Shrove Tuesday, March 5th, 1889. "The proceeds are to be added to the Mission Room Fund, and tickets are to be obtained at the Rectory, as well as other places. At this meeting the local

CHRISTY'S MINSTRELS

will give their side-splitting performance, as NOT given before all the crowned heads of America.

At 7 p.m.

ON THIS UNIQUE OCCASION

Mr. J—— D——

will deliver his philosophical, tear-extracting, mirth-producing

LECTURE,

entitled

TOMTITS ON A TURNSTILE

() Please bring a Dictionary and several pocket handkerchiefs.

TO CONCLUDE WITH DANCING."

In the December issue of *The Forum* for 1896, is a contribution from Dr. W. B. Hall, entitled "Another Year of Church Entertainments," giving selections from a year's record of more than five hundred of these occasions. All denominations, Protestants and Catholics, are included. It appears that some churches, in their efforts to raise money, have made use of the following shameful agencies. Among comedies: "Aunt Jemima's Album," "The Mystic Midgets," "Mrs. Jarley's Waxwork," rejuvenescent with Trilby characters; "The Man who Tickled His Wives to Death," "The Mosque of Culture," "Woodcock's Little Game," "Poor Pillicaddy," a Shakespearian carnival, in which the reverend priest appeared as Hamlet, and Julius Cæsar led the march in the closing dance; "Down by the Sea," a baby rattle and spoon drill; "Just us Girls";

the Peak sisters, who sang "Do You Know the Mouth of Man?" in which the gentle art of kissing is referred to ninety times.

From the general entertainments mentioned by Dr. Hall, we selected the following: A wish-bone party, new woman's social, progressive-whist party, grand barbecue, New Year's dance, birthday parties, Yule-tide market, weigh social, mock trials, poker parties, fancy dress drills, tambourine drill, *dude* drill, moral dime show, spider web party, Mother Goose market, husking bee, dance of Arab maidens, blackbird ballet, Chew Glue sisters in song and dance specialties, Sabbath evening magic lanterns, eight silver dollars offered of an evening to the discerning mind able to unravel the pastor's text, printed in choicest "pi," and last, but not least, an historic Trilby party, in which young ladies displayed, from behind a curtain raised to a sufficient height, their bare feet, and men in front bid for the privilege of taking the ankles that particularly struck their fancy out to supper.

The *By Stander*, of Macomb, Ill., May 31st, 1899, reports a prize-fight which actually took place under the auspices of a Protestant church. It says:

The latest scheme to interest sinners in the Church was sprung last Saturday at the Protestant Episcopal Cathedral, New York City, with the approval of the church authorities, and under the management of the vicar, Rev. Mr. Paddock. After a smoker, recitations and music, a ring was staked off, and a highly moral scrapping match was 'pulled off,' which is thus described in a special to the *Chicago Tribune*:

"At the opening 'Kid' Rowling, of Buffalo, and 'Kid' Floss, of Avenue A, boxed three tame rounds, and a

draw was the decision. The boys carried out the customs of the ringside, and vociferous cheers, hisses and catcalls filled the large room.

"Then came the real event of the evening. 'Fellows,' said Announcer Gambert, 'I now introduce to you, with great pleasure, Dick Wunderlick, ex-champion welter-weight, and Phil Kelly, the coming welter-weight. They will box three rounds, and in the last introduce their original knockout, which has been imitated by many, but successfully copied by none.' Three strictly professional rounds followed, and in the last round Kelly delivered the realistic knockout blow."

Rev. C. H. Spurgeon, in the *Sword and Trowel* for December, 1887, says: "A man of God writes us as follows: 'You cannot well overstate the spiritual death and dearth which prevail in the provinces. Where the "minister is successful" no Unitarian would be offended with the preaching, and where "not successful," we see a miserably superficial handling of the Word without power. Of course, there are valuable exceptions. What can be expected as to spirituality in the Church when deacons are better acquainted with "Hamlet" and Irving's acting than with the Word of God? And what about the next age, when the children are treated to pantomimes, and a taste is created for these things?' This brother's lamentation is of a piece with hosts of others which load our table. They come from men who are second to none in spiritual weight. Either these brethren are dreaming, or they are located in specially bad places; or else there is grievous cause for humiliation. We will not go deep into this question, it is too painful. The extent to which sheer frivolity and utterly inane amusement have been carried

in connection with some places of worship would almost exceed belief. We call the attention of our readers to the fact that *doctrine* has been the ground of battle in the down-grade struggle which has been chosen by our opponents, but on the matter of prayer-meetings and worldliness they have been prudently silent. The Lord our God is holy, and He cannot compromise His own glorious name by working with persons whose grovelling tastes lead them to go to Egypt—we had almost said to Sodom—for their recreations. Is this walking with God? Is this the manner in which Enochs are produced? It is a heart-sorrow to have to mention such things; but the work of the Lord must be done faithfully, and this evil must be laid bare. There can be no doubt that all sorts of entertainments, as nearly as possible approximating to stage-plays, have been carried on in connection with places of worship, and are, at this present time, in high favor. Can these things promote holiness, or help in communion with God? Can men come away from such things and plead with God for the salvation of sinners and the sanctification of believers? We loathe to touch the unhallowed subject; it seems so far removed from the walk of faith, and the way of heavenly fellowship. In some cases the follies complained of are even beneath the dignity of manhood, and fitter for the region of the imbecile than for thoughtful men."

A writer in the *New York Tribune*, speaking of the FASHIONABLE RELIGION and WORSHIP of this boasted age of PROGRESS, says:

"Now the worshippers, one after another, glide in, *silks rattle, plumes wave, satins glisten, diamonds glitter*, and scores of *forty-dollar handkerchiefs*, shake out their perfumed odors! What absurdity to preach the Gospel of the

lowly Nazarite to *such a set!* The clergyman knows better than to do so. He values his *fat salary* and *handsome parsonage* too highly. So, with a velvety tread, he walks all around the ten commandments—places the downiest pillow under the *dying profligate's head*, and *ushers him with seraphic hynning into an 'upper ten' heaven.*"

The editor of the *Golden Rule* says: "The Protestants are outdoing the Pope in splendid extravagant folly in church buildings. Thousands on thousands are expended in gay and costly ornaments to gratify pride and wicked ambition, that might and should go to redeem the perishing millions. Does the evil, the folly, the madness, of these proud, formal, fashionable worshippers stop here? These splendid monuments of church pride, upon which millions are squandered in our cities, virtually exclude the poor for whom Christ died, and for whom he came specially to preach. No wonder God withholds His holy influences! No marvel the heavens are brass, and the earth iron!"

Rev. J. I. Swander, Freemont, Ohio, referring to ecclesiastical amusements, says: "They are ripening an epoch in the world's history, when Jehovah will again speak in thunder tones similar to those which began to shake the Continent of Europe in the dawning of the Reformation. What shall the harvest be if we continue to seal with the sanction of heaven the principles and practices of hell? The old landmark between two distinct orders of human character is passing away. Sheep and goats feed in the same range of pasture, and there is, consequently, not much apparent difference in their respective wools. Progressive euchre and retrogressive religion move hand in hand. The most popular amusements are

common to both saint and sinner. Both parties seem disposed to meet on a common level, and form a treaty of peace. Zeal for God! Heaven have mercy upon such willing victims of deep delusion! The only value of such religion is its prophetic utterances. They reveal the inward emptiness of mere nominal Christianity, and foretell the ultimate marriage with genuine iniquity. May the chariot wheels of God's beneficent providence move on with rapid speed, and bring the inevitable crisis."

CHAPTER IX.

ABOUNDING APOSTASY AND UNBELIEF.

"For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4: 3, 4.) "That day shall not come, except there come a *falling away first*, and that man of sin be revealed, the son of perdition." (2 Thess. 2: 3.) This apostasy is not by any means confined to the Roman Catholic Church. Thousands of Protestants are equally guilty. Look at the prevalence of Spiritualism.

"Now the Spirit speaketh expressly, that in the *latter times* some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." (1 Tim. 4: 1-3.)

Rev. B. T. Roberts, says: "Every feature in this picture here drawn is found in modern Spiritualism. 1. Its adherents have departed from the faith. Some of them were once preachers of the Gospel. In turning to demons for help, they have forsaken God. 2. The words

'seducing spirits' exactly describe their character. It is not all deception. There are, no doubt, genuine manifestations of supernatural agency. These spirits are seducing in a high degree. They draw Christians away from Christ. 3. The doctrines they inculcate are doctrines of devils. They tell people the same doctrine that the devil told Eve, 'Ye shall not surely die.' 4. They are speaking lies in hypocrisy. They knowingly impose upon the people. They have no compunction of conscience, they 'are seared.' 5. Many of their speakers openly advocate the abrogation of the marriage relation. They believe in free love. This is to all intents and purposes forbidding to marry. 6. They are vegetarians."

Closely connected with Spiritualism is that other and newer form of Satanic delusion, misnamed Christian Science, and which had its birth, shortly after the rise of Spiritualism, in New York. It should be remembered that Mrs. Eddy, in introducing her new religion, claims nothing in the way of revelation. She says: "In 1866 I *discovered* metaphysical healing and named it Christian Science." But the Apostle Paul declares that the verities of his Christian experience he "received not from man, neither (in his own words) was taught it, but by the revelation of Jesus Christ."

It is a very significant fact that three of the most prominent and dangerous delusions of recent years were promulgated by women. The Fox sisters invented Spiritualism; Madam Blavatski originated Theosophy; and Mrs. Eddy is the mother of Christian Science.

The *Record of Christian Work* says: "All the modern esoteric teachings, like Theosophy, Revived Buddhism and Christian Science, are offshoots of Oriental occultism, which is simply and confessedly demonical in its origin.

'Doctrines of demons,' as Paul calls such errors in 1 Tim. 4: 1, is a phrase that means exactly what it says. The female founder of Christian Science is an ex-Spiritualistic medium; and any one who will take the pains to examine a little into mediumship, both as revealed in the Bible and as confessed openly by many Spiritualists to-day, will find that it is simply the yielding of the body of the medium to the visits, possession and inspiration of the unclean spirits, or demons, which, under Satan's leadership, haunt the air and rule this world. No wonder all these devilish doctrines deny the Person and the Atonement of our Lord Jesus Christ."

Christian Science denies every fundamental doctrine of the Bible, as can be proved from their own text-book, entitled "Science and Health."

1. They deny a personal God. "God is mind. He is divine principle, not person." (Page 317.)

2. They deny a personal Christ. "Our church is built on Christ, not a person, but the principle that Christ said is the way, the truth, and the life. Christian Science is the way (this is blasphemy) and its foundations are eternal." (Page 152.)

3. They deny a personal Holy Spirit. "The Holy Ghost is divine science." (Page 151.)

4. They deny a personal devil. "There is neither a personal deity, a personal devil, nor a personal man." (Volume 2, p. 146.)

5. They deny a personal man. "An illusion." (Page 183.) "There is no matter." (Page 147.)

6. They deny the fact of sin. "All is good; there is no evil." (Page 147.) Then, whatever one does is right. Monstrous!

7. They deny the forgiveness of sins. "God, which is life, truth and love, never forgives sins." (Page 150.)

8. They deny that Jesus Christ came in the "flesh."
 "An error of personal belief; an illusion; a belief that what is termed matter has sensation." (Page 183.) This last is a form of the anti-Christ. (Read 1 John 4: 3, and 2 John 7, R. V.)

A remarkable contradiction is this: After denying most emphatically the existence of matter, personality and disease, in order to prove that Christian Science is true, its adherents will tell you of thousands who have been healed of all kinds of diseases!

"It is in the pulpit, indeed, that the work of disintegration and ruin most rapidly progresses. The more boldly a preacher denies the inspiration of God's word, the atoning sacrifice of Christ, and the future punishment of the wicked; the more adroitly he leaves out all flavor of the Gospel in his sermons and substitutes the greatness of man; the more impudently he advertises sensational topics and clap-trap performances worthy of a clown, the more certainly he draws a crowd, and is lauded to the skies by the secular press, which in many parts of the United States is conducted almost wholly in the interests of infidelity."—*The Truth*.

At a public dinner at the Congregational College, Montreal, some time ago, the Rev. Lyman Abbott, as reported in the *Star*, publicly avowed himself as "a radical evolutionist, one who believed that all life derived its origin from primarial germs, from natural laws and forces in orderly manner, working from within to without," also that he "did not believe in original sin," etc.

This same gentleman is reported by the *New York World* as saying: "I do not see why an agnostic cannot enter heaven. I do not think that God will fail to know him, because he had failed to know God."

Watchword and Truth says: "Dr. Gordon was in the habit of saying that the favorite method of counterfeiting amongst false teachers is to keep the old *name*, but to deny the *substance* for which the name was supposed to stand. Thus men speak of Inspiration, but they only mean the afflatus of Dante, Shakespeare or Milton; they believe in Atonement, but it only means an at-onement of two estranged persons; they proclaim the divinity of Christ and then explain that all men are divine—Judas Iscariot, for example."

This same tendency seems to prevail in England, judging from a recent utterance of Principal Simon, of United College, Bradford. He says:

"Conversion has been well-nigh converted into decision for Christ; regeneration into a process of spiritual culture. There is no longer any new birth—any creation of a new heart—any formation of the new man within. That is antiquated—it belittles man and makes him dependent upon God. Man must be exalted at all hazards, no matter what becomes of God or His Word. Therefore, regeneration is a process of spiritual culture—man developed, not man crucified and Christ living in him. This is the husk without the kernel."

In a recent number of the *Congregationalist* Dr. Behrends thus bitterly bewails the lamentable apostasy from the faith among Congregational ministers. He says:

"Unless my eyes and ears deceive me, we are drifting far away from the great landmarks. The doctrine of the Trinity is reduced to a form of logic. The incarnation is so formulated as to reduce it to the pantheistic statement of a universal indwelling of God in all men. Inspiration is reduced to intuition. Atonement dwindles down into a rhetorical expression. Expiation and propitiation have

become figures of speech. Our ranks seem to be honey-combed with universalism and annihilationism. The reality of the fall is boldly denied, and the most extreme doctrines of natural evolution are openly advocated in our pulpits. Sin is declared to be only the remnant of our animal ancestry, which we are gradually sloughing off. The revolutionary theories of Wellhausen are invested within fallible authority, and the narratives of the Old Testament are reduced to a mass of fables and forgeries."

At the regular monthly meeting of the Methodist ministers of New York, held March 6th, 1899, the Rev. S. P. Cadman, pastor of the Metropolitan Temple of the Methodist Episcopal Church, read one of a series of papers on Bible criticism, in which he boldly stated the proposition "that the inerrancy and infallibility of the Bible are no longer possible of belief among reasoning men."

Mr. Cadman said, "the authorship of the greater part of the Old Testament was unknown. The New Testament, likewise, contained many contradictions. . . . The truth of such Bible stories as Jonah and the whale, the fate of Lot's wife, Elijah's ascension, the age of Methuselah, Daniel in the lion's den, and God speaking to Moses from the burning bush, are questioned," thus undermining the fundamental pillar of Methodist theology.

"It will always be impossible to reconcile the facts of Christ's burial with the facts of His [own] alleged statements; and it would be forever useless to discuss [note carefully, reader] *whether he ever said what Matthew attributed to Him,*" etc. "If," says the *Church Advocate*, "the Saviour *did not* say what Matthew declares he did say, then Matthew falsifies the truth; if, on the other hand, the Saviour *did say* what Matthew reports Him as saying, then ('O shame! where is thy blush?') the blessed Saviour falsified the truth!"

The *Chicago Record*, in commenting on the above paper of Mr. Cadman's, says: "It is the first announcement of an impending controversy which may shake the Methodist Church to its foundation stones. The acceptance of Dr. Cadman's proposition, heard with respect and applause by the New York ministers, is comparable to the suggestion of a new constitution for the United States. It places the Bible on the basis of historical works other than Divine subjects; it rejects the authenticity of all parts of the Holy Scriptures which are repugnant to human reason."

That this incident shows a general and deep-seated defection from orthodoxy within the very heart of the great Methodist Episcopal Church, may be seen by the fact that four hundred representative Methodist ministers, including Bishop E. G. Andrews, were present, who, with some exceptions, applauded the infidel utterances of Mr. Cadman. As the *Church Advocate* puts it: "This bold rationalistic assault upon the inspired Holy Scriptures, coming thus out of the mouth of Pastor Cadman in the New York Preachers' Monday meeting, is in real fact a report of the consensus of skeptical thought and belief (or rather unbelief) amongst the whole Methodist clergy in the metropolitan city of the United States."

At a subsequent meeting of these New York Methodist ministers, Evangelist Rev. L. W. Munshall delivered an address in defence of the inspiration of the Holy Scriptures as against the views which had been advanced by Mr. Cadman. From the *New York World* we quote a part of his courageous address:

"Nearly every objection raised against the integrity of the Bible by the 'higher critics,' he said, could be found in Voltaire's works and Paine's 'Age of Reason.' The enemy (he continued) used to be outside the breastworks;

he is now inside—in our pulpits, in our educational institutions, and our editorial chairs. But it is the same battle, and the weapons used against the Book are the very same the infidels have always used. When Mr. Ingersoll was asked by a friend why he no longer gave his lecture against the Bible, he replied: 'The professors and preachers are doing that work much better than I possibly can, and their influence is much greater than mine.' I do know that in two of our theological schools, the Old Testament professors *are giving their students all the objections against the integrity of the record*, and making no attempt whatever to answer these objections. And these students are going out to fill pulpits, with little or no knowledge of the Bible; their minds are filled with objections to the Book which the Church commissions them to preach. Can any one reasonably expect spiritual results from the ministry of such men? I know of one of these young men, who, within four years of his ordination, left the Methodist Episcopal Church; became pastor of a Congregational Church; then a pastor of a Unitarian Church; and then a blatant infidel, all in the same town. A wealthy member of our Church, a delegate to the last General Conference, told me: 'I sent my eldest son to a Methodist educational institution not five hundred miles from New York City. Before he left home he was considered by all who knew him to be a model Christian young man. He conducted family worship, lead the church prayer-meeting; was a teacher in the Sunday School; and spoke and exhorted in the meetings of the church. While at school he came under the influence of a certain professor, who is a higher critic. *He came home an infidel, and has not been inside a church since.*'"

"The doctrine of a sanctified life is in contempt among

us. Worldliness is on the increase. The theatre, race track, and dance halls have been patronized as never before. In many parts of the country the Sabbath is little better respected than in France. . . . Agnosticism, Rationalism, Theosophy, Christian Science, Spiritualism, and many other delusions are alarmingly on the increase. Intemperance and crime also are increasing with rapid strides."

"John Rhey Thompson (a Methodist preacher of the 'higher critic' stripe) said that the paper he had heard read [by Mr. Munhall] was the most dangerous he had listened to in a long time. He said he was satisfied that the book of Isaiah had two authors, and exclaimed: 'If that is heresy, prepare your charges.' Dr. Thompson wound up by a defiant declaration that *he believed in evolution, and had taught it for twenty-five years.*"

A recent number of the *New York Christian Advocate*, the official organ of Methodism in the United States, says: "There is nothing that some clergymen will not be found to utter in these remarkable days; not any doctrine that Jesus Christ taught, even to the personality of God, that is not denied by some licensed minister; no principle of morals that is not explained away or attenuated; no vice that is not apologized for, or held up as sometimes excusable; and no virtue that is not minified by faint praise. . . . There never was a time when our Saviour's words, 'Take heed *what* ye hear,' and 'Take heed therefore *how* ye hear,' were more important than they are to-day."

Here is a sample of the teaching of that prominent evangelist, B. F. Mills. "The biblical account says God made man's body out of dust, the scientific account says that his body came from the lower animals; that physically the frog grew into the monkey and the monkey into

the man. We are sure that man has been upon the earth a far longer time than the biblical account would justify. The account in Genesis is not in harmony with the rest. Adam is mentioned only four times outside of this book. The fall seems to have been entirely unknown to Jesus, because he never refers to it, directly or indirectly. Both Jesus and the prophets seemed to believe in the steady progress of the race. Instead of the fall, we would put the rise and progress of the human race, and believe with the poet that,

‘Step by step since time began
We see the steady growth of man.’”

Is it any wonder that Mr. Mills has at last “gone to his own place,” amongst the Unitarians? Yet he still calls himself a Christian.

The editor of the *Daily Telegraph*, London, Eng., publishes a summary of the fruits of “higher criticism.” It shows how even men of the world regard the awful rapidity with which unbelief is spreading.

“One by one the cherished beliefs of childhood are disappearing. The story of Daniel in the den of lions has been relegated by the higher criticism to the limbo of instructive and elevating fables—an early specimen of fiction with a moral—and in many Sunday Schools children are taught accordingly; but, although boys and girls gave up Daniel with a sigh and a commendable grief of reluctance, they still cling with loving fervor to the startling narration of Balaam and his speaking ass. Alas! the higher criticism has now turned its fierce light on that incident also, and, from a discussion which is going on among Sunday School teachers in such a staid organ of orthodoxy as the *Guardian*, it appears that, according to advanced com-

mentators, this story should now be treated merely as an allegory. All the ass did was to gaze with 'speaking eyes,' at its master—the look conveying all that the words meant. To this the objection is raised that St. Peter distinctly states that the ass spoke with a man's voice, but then he lived a long time afterwards. At all events the disputes whether the ass spoke or not is raging with considerable vehemence among instructors of the youth in Sunday classes; but should it come to the point of taking on the subject a vote of the children—out of whose mouths often come wisdom—it may be safely predicted that the result will be unanimously in favor of the speaking ass."

To show the growth of Popery in the Established Church of England we give an extract from a letter which appeared in the *Doncaster (Eng.) Chronicle*, and published February 21st, 1898. Three prominent members of a local church in London made complaints to the Lord Bishop of London of the Romanish practices of their clergyman, as follows:

"Among the idols in our parish church there are three large crucifixes and other smaller, abominable idols of that sort, also an image called a 'Madonna and Child.' We have seen superstitious reverence paid to several of the idols. During public worship last Sunday morning we saw an official light up an assortment of eighteen candles before the so-called 'Madonna and Child.' There is also a crib with a number of stone images in it; here there are kneeling mats, and we saw a person ceremonially bow to this image crib. The church is also furnished with vessels containing so-called 'holy water.' The service last Sunday was prefaced by the curate parading the church with a basin containing this so-called 'holy water' and sprinkling most of the people present with a small mop.

"At the communion service the curate turns his back upon the people throughout. The thing which the clergy call 'the altar' is the object of ceremonial bowings and crossings; it is ornamented with showy tablecloths, whereof the colors are changed according to the Papal 'use.'

"Candles are put upon 'the altar,' and, although they are not needed for the purpose of giving light, are burnt.

"The clergy and the choir and some of the people ceremonially bow to their pretended 'altar'—a piece of furniture that in our parish church is illegal. . . . The so-called 'priest' openly announces beforehand that 'mass will be celebrated' at such a day and hour, and when that ceremony occurs, the priest, after filling the church with incense, produces and consecrates a wafer, elevates it before and for adoration by the people, ceremonially prostrates himself, and then swallows the wafer. Next, after ceremonially mixing in the cup water and wine, he consecrates, elevates, and swallows the mixture. Then he ceremonially washes the plate and cup and rinses his fingers and swallows the rinsings in the presence of the people. At the 11.15 service there are no communicants; the 'priest' alone partakes of the 'mass.'"

The reply from the Lord Bishop gave the petitioners no assurance that the evils complained of would be remedied. Alas! alas! for Protestant England!

A recent number of the *Gospel Magazine* traces the growth of Romanism in England to a source not expected by many—the Archbishop of Canterbury himself. It says:

"One by one the men who are responsible for the mischief are named. First among them comes an old offender, in the *Ed. ys and Reviews*, the Archbishop of Canterbury. He is the Primate of England, in receipt of £15,000 a

year, with a palace. On the 4th of July he was the chief speaker at a distinguished assembly in the Mansion House, in connection with the Clergy Sustentation Fund. On that occasion he declared that there were 14,000 benefices in England, and of the clergy of these parishes, 6,000 had less than £200 a year. Of the 6,000, about 4,600 averaged £150, and the remaining 1,400 averaged £65. The 'Indictment' is that, when Bishop of Exeter, he protected lawless clergy from the law courts. As Bishop of London he consecrated churches full of Popery; took part in, or sanctioned by his presence, disloyal practices; treated with contempt the complaints of the distressed churchmen; authorized, in one instance, the use of the 'Manual of the Confraternity of the Blessed Sacrament,' containing Transubstantiation, Adoration of the Host, Hearing Mass, etc.; he permitted requiem masses. The Archbishop of Canterbury also took part in Holy Communion in St. Paul's with altar lights. Writing to ecclesiastical dignitaries in Russia, he dates it 'as on the day of the Annunciation of the Most Holy Mother of God, ever Virgin.' Writing to the Pope, he claims that his ministers are sacrificing priests, and the Lord's Supper a sacrificial offering, as in Rome. He appointed canons, preachers and chaplain—all Ritualists; besides thirty-four priests to important benefices—all strong Ritualists—their names are given. He permits masses for the dead in ten churches under his jurisdiction. With this indictment by the Church Association, his impeachment ought to follow next."

That the Romish hierarchy is cognizant of this steady drift in her direction, and views the same with great satisfaction, is shown by the following from the *Pittsburg Catholic*:

"Ritualism is said to be steadily rising, and continues to flow steadily in the same direction. The advanced Anglican movement draws nearer, and all its most prominent elements are distinctly Roman Catholic. It can only end in wholesale conversions to the ancient Church. The real must take the place in these hearts hungering for the truth. Now we read of an increased devotion to the Holy Mother; her banners carried through their churches; their borders beautifully worked in gold, with the various emblems of our Lady, viz., the lily, the rose, and the Ark of the Covenant. She is addressed as *Maria Mater Gratia*, *Dulcis Parens Clementia*, not in English, but in the sweet and noble tongue of the liturgy of the Catholic Church of the West—the inscription giving to our Lady one of the most stupendous of her titles, 'Mother of Grace,' and in words of which the well-known sequel is the direct invocation of her prayers.

T. H. Nelson says: "Apart from the minute description of this blasphemous person and power as given in the Bible, it is only reasonable, and in perfect accord with the nature of things, to see all evil in the last days focalize and concentrate into one grand and pompous system of iniquity, having a visible head, the consummation of wickedness. This is only what the Scriptures plainly tell us, that the present acting principles of right are doing. Only as to place, evil centralizes in this world and culminates in the setting up of anti-Christ, while righteousness focalizes in the heavens and finds its centre in Jesus its divine author. These two mighty powers will enter into mortal combat, as the Scripture has declared, at the consummation of all things. . . . Contrary to many other expositors of prophecy, we assert that the "Babylon" of the book of Revelation is constructed of all

forms of corrupt religion. Protestants assert that it refers to Popery, while Papists assert that it refers to literal Babylon, but that a combination of all corrupt forms of theology is referred to, we think there can be little doubt. Literal Babylon it could not mean, for she had passed from the field of nations over two thousand years before the prophet John was born, and his references to her would not need to be received by inspiration, but could be read in any historic work of his day. Nor does it seem reasonable that God would devote so much sacred Scripture to a description of the corrupt and Satanic system of Popery alone, and entirely overlook the other almost equally widespread and vicious religions that were to oppose Heaven's rule and make war with His saints in all ages. It is the principle of wickedness and rebellion against God that He is everywhere denouncing, and He knows that all wickedness is a unit, proceeding from the evil one, and He has announced that all evil would focalize into one solid body in the last days, this solid whole to be presided over by the long-predicted personal Apollyon." . . .

Rev. Robert Atkins, of Liverpool, England, speaks on this matter thus: "Preaching in ceiled houses, Sabbath after Sabbath, to the same congregation, appears to me but little better than mockery, when the awful state of Christendom arises before me, overshadowed, as it is, with the cloud of Almighty vengeance. . . . Apostasy! apostasy! is engraven in the very front of every church; and did they know it, and did they feel it, there might be hope; but, alas! they cry, 'We are rich and increased in goods, and have need of nothing;' and this blasphemy is added to apostasy."

What will be the outcome of all this apostasy? That

we are rapidly drifting towards some awful vortex is everywhere manifest.

The author of *The Midnight Cry* says: "We look in the near future for a combination of religious forces, a unification around one common centre of all, or nearly all, corrupt religions. Buddhism, Paganism, Mohammedism, Hinduism, Spiritualism, Judahism, Romanism, and the corrupt and worldly portions of Protestantism, the religious parliaments and congresses of the world and such like societies, where Christ is placed merely side by side and on equal footing with eastern idols, as was the case at the World's Fair, are fast bringing about this state of things under the guise of such catch-words as 'a liberal spirit,' 'religious toleration,' etc. The end desired, which is a Catholic, or universal, brotherhood in religion, is expected to be a great benediction to earth, but will prove to be the act that will enthrone anti-Christ and call down on this lost world the sorest plagues she ever knew. This despotic, bloody and Satanic time is in several places declared to last three and one-half years, or 1,260 days. Paul has said, in reference to the setting up of this blasphemer, 'For the mystery of iniquity doth already work, only he who now letteth will let until he be taken out of the way. Then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His coming.' This mystery of iniquity is said here by Paul to be already at work. The devil, with all his subtle and mysterious influences, is at work on the popular mind to deceive men, and great is his success. The very intellectual activities which men are lauding to the skies, are being largely energized by the devil, and used by him to bring about his Satanic ends. 'Only He who now letteth

will let (hinder) until he be taken out of the way.' This points out the fact that anti-Christ, as the devil's appointee, would take possession of this world at once, but for the hindrances thrown in his way by God's blessed Spirit. But this Spirit that now 'hindereth' Satan's plans will be 'taken away' soon. 'My Spirit shall not always strive with man.' 'And then shall that wicked be revealed.' Oh, how soon is anti-Christ enthroned when God's hindering Spirit is taken away! How quick this world will become a place of torment when left to the tender mercies of boastful, haughty man. It would be so now but for the restraining and over-ruling power of the blessed and omnipresent Holy Ghost . . . The pompous and imposing religious rites and the deified intellectual greatness of to-day are the deepening shadows which the coming anti-Christ projects before him. Oh, what a harvest of woe is this world preparing for itself! The baptized infidelity which passes in our religious schools for 'higher criticism,' denotes the self-sufficient and God-defying spirit which is rapidly enthroning Christ's great opposer. Empty, though loud-sounding, religious rites; showy, though godless, reform systems; our swollen intellectual pomp, and the desire for 'the sovereignty of the people,' are the steps up which anti-Christ ascends to the bloody and blasphemous seat from which he is to be hurled into the lake of fire at the appearing, and by the power of the Son of God."

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CHAPTER X.

THE ALARMING INCREASE OF CRIME.

REMEMBER it is not an age of millennial glory that is to welcome the return of the Lord, but a world like Sodom and Gomorrah. The very sins which characterized the time of Noah are rapidly developing at the present time. "The wicked shall do wickedly and none of the wicked shall understand." (Dan. 12: 10.) "But evil men and seducers shall wax *worse and worse*, deceiving and being deceived." (2 Timothy 3: 13.) This is an awful truth. Following are some of the various forms of crime which stubborn facts prove too conclusively are continually increasing.

1. *Sabbath desecration.*—The growing prevalency of this sin is sad to contemplate. The bold faced manner in which corporations and individuals violate the fourth commandment is every year getting worse. It is but a few years since the Sunday newspaper appeared. It was first denounced, next tolerated, then bought, read, and advertised in by professing Christians, till it has proved itself the worst foe of the Sabbath in any home it enters.

The Michigan *Christian Advocate* says:

"The eleven reputable Sunday newspapers of New York city—*Sun, Herald, Journal, Mercury, News, Press, Star, Times, Tribune, World and Dispatch*—are analyzed

every week by the *Mail* and *Express* as to their contents. Here is the result in part for one Sabbath: Fourteen and one-half columns devoted to murders and assaults; four and seven-eighths columns to adultery and divorce cases; three columns to swindling; fifteen columns to other crimes; sixty-nine and three-fourths columns to sporting; forty-one and five-eighths columns to theatres; sixty-three and one-eighth columns to gossip and fashion; fifteen and one-fourth columns to sensational trash; seventy-three and five-eighths columns to fiction, and four and five-eighths columns to religion. The editorials, news, and political discussions occupy a liberal space; but the above classification shows the amount of religious matter which the reader of the average newspaper reads on the Lord's day, less than one-half column in each paper."

The *Congregationalist* having received answers from twenty-nine ministers to a circular sent out making inquiry as to the observance of the Sabbath in New England, says: "All testify to degeneracy and deplore results. Desecration has increased, and morality also decreases. Religion is losing its authority, and the state of the community is becoming worse."

The *Truth* says: "The most careless eye cannot fail to perceive the fearful desecration of the Lord's day, which is almost wholly given up to diversion or business, and which, if unchecked, will speedily leave no audience to whom the Gospel can be preached. Christians themselves are carried away by the wave that will surely dash the Church like a broken wreck upon the rocks. Twenty-five years ago a Christian could scarcely be found who would read the Sunday papers; to-day they are not only taken and read by a large majority of Church members in American cities, but by many ministers. Twenty-five years ago a Chris-

tian received discipline if he travelled on the Lord's day, except under the pressure of necessity ; now it is the rule for professed Christians to start upon a considerable journey on Saturday, so as to save time."

2. *Licentiousness*.—Rev. Dr. Parker, of London, says : "England was never baser in her morals in many public aspects of her history than she is at this moment." The recent revelations of the *Pall Mall Gazette*, of the immorality in high quarters, certainly goes to confirm this statement.

The Government statistics of the United States show that there were over 328,000 divorces in the nineteen years, 1867-86. "In every 1,000 marriages in 1880 there were of divorces: in England, two; Scotland, three; France, nine; and in cultured Massachusetts, forty-five!"

Rev. E. P. Marvin says : "Every crime and vice that can be tabulated is increasing faster than the population. Divorces now number over 25,000 a year. One paper in Cleveland said that last year there was one divorce for every four marriages."

Said Rev. Wilbur F. Crafts, in the *Union Signal* of July 15th, 1897 : "Impurity is increasing apace in all parts of the land. This was the verdict of a recent convention of physicians, based on the awful evidence which comes to this profession in diseased men and ruined girls. The crowded divorce courts, and yet, more, the divorce lawyers tell the same story. Mrs. Maud Ballington Booth estimated, on the basis of abundant information gathered by the Salvation Army, that there were in this country 230,000 professional prostitutes. Adding the apprentices, there were even a full quarter million, supported by more than a million male prostitutes. They follow this awful trade but five years on the average. This causes 50,000

deaths a year, and 50,000 seductions are needed to fill their places."

At the annual meeting of the "Society of the Friendless and Fallen," held in London, England, July 12th, 1894, as reported by the *Christian Herald and Signs of the Times*, Mr. Sidney George, who presided, stated the awful fact that, "in London alone, sometimes called the most Christian city in the world, there are not less than eighty thousand belonging to the *out-cast class*."

A New York correspondent of the *Christian Intelligencer*, in speaking of Dr. Sanger's "History of Prostitution," says :

"As the 'houses of pleasure' in New York—for this is the modern name for what Solomon called the 'doors of hell'—are largely recruited from country towns and farm-houses, it ought to be known by every wretched girl who meditates a life in the brothel, that the average duration of the abandoned woman's life in New York is *just four years* ! It requires only that brief space of wild revelry, champagning and carousing - of drink, degradation and disease — to reduce a beautiful girl of eighteen into a loathsome corpse, flung out to the corruption of a 'Potter's Field.'"

It is said by a New York writer, who has taken much pains to ascertain the extent of licentiousness in this Sodom of America, that

"It requires 6,000 fresh victims to supply the yearly demands created by the 'greatest of all social evils' for this city; and most of these unfortunates are brought to their infernal market by intrigue, deception, and force."

We can only think of Sodom when we read such things, and inquire how long before the wickedness of the wicked will come to an end? O Lord, hasten the time when the

virtuous will be removed from the temptations of the vile seducer. The writer goes on to say that :

"Within three miles of the City Hall are four hundred houses of ill-fame, containing not less than four thousand abandoned females; and the police returns show that the whole number of professedly dissolute women in New York can not be short of *twenty thousand*."

3. *Drunkenness*.—Twenty-five years ago the amount of liquor consumed in the United States *per capita* was eight-gallons. In 1896 it reached the amount of eighteen gallons *per capita*—more than doubled. "In the two most civilized and Christian nations of the world an average of \$200 a year is paid by each individual for alcohol, and for religion one dollar!"

Rev. L. A. Banks, D.D., in the *Evangelical Messenger*, July 17th, 1894, says: "One of the most alarming features of the present age is the awful and shameful fact that the fourteen most civilized nations of the earth devote one-fourth of their labour and agricultural land to the production of this demoralizing and destructive force. Forty-four million acres of the best soil God has given to man is being used to produce a pauper-making, anarchy-breeding drink, while multitudes die of want, and nations stand back aghast before the deadly work of Anarchists." Statistics show that in one year the United States, Great Britain, France and Germany expended \$2,700,000,000 for intoxicating drinks! They also show that in the United States alone there are more than 240,000 liquor dealers. One paper states that five hundred children, under ten years of age, were taken into custody in one year, in London, for being drunk and disorderly!

The New York *Witness* states that "The Rev. S. Augustus Cole, author of interesting works on African

secret societies, custom, and religions, stopped a short time in England during January, 1887. He remained a week in Liverpool, and made a daily memorandum of the shipping returns posted every day in that port as received from Madeira, where all vessels bound for West or South African ports from Europe or America stop. During one week, these bulletins of the cargoes reporting at Madeira, contained the following amounts of liquor and tobacco. Mr. Cole vouches for the correctness of the list below, as he daily copied it. The valuation is his estimate, and may not be strictly correct, but is under rather than above the truth. This is the terrible list for one week :

960,000 cases of gin	£240,000
24,000 butts of rum	240,000
30,000 cases of brandy	90,000
28,000 cases of Irish whisky	56,000
800,000 demijohns of rum	240,000
36 000 barrels of rum	72,000
60,000 hogsheads of tobacco	1,800,000
30,000 cases of Old Tom	90,000
15,000 barrels of absinthe	45,000
800,000 barrels of ale and beer	1,600,000
600,000 barrels of claret	300,000
500,000 barrels of port wine	100,000
40,000 cases of vermouth	3,000
1,800,000 boxes of cigars	270,000
Total valuation	£5,116,000
Equal to	\$25,000,000

The Boston *Herald* of August 1st, 1894, says that two little girls, aged seven and eight years, with their mother, were taken to the police station in Cambridge the evening before, all in a state of intoxication. Over 800,000,000 persons on our globe make habitual use of some kind of

intoxicant. The late Hon. J. B. Finch says: "Forty years ago the saloon was a thing unknown in the United States, now there is not a large city in the land that is not controlled by its grog-shops."

Says Rev. D. L. Taylor, "Of beer alone, twelve of the greatest nations (all Christian) make and drink no less than 3,250,000,000 gallons! Every medical authority declares this beer more debasing, more destructive of morals and conscience than are the stronger drinks. This beer, guzzled down the world's throat yearly, would fill a lake twenty feet deep and covering one square mile—large enough to float all the navies in the world—and would require 812,500 cars, each of twenty tons burden, to carry it. It is impossible to strain all this poisonous beer and liquor through humanity and not spoil the strainer. And that is what is the matter with our race to-day. Hence poverty, misery, crime, loss of vital stamina to resist evil and general demoralization, exist everywhere."

The *Montreal Weekly Witness* for April 26th, 1898, says: "The English national drink bill has increased £13,543,995 during the last three years. It is estimated that, after deducting teetotalers and their families, the average expenditure of those who continue to drink cannot be less than £25 yearly per family."

In commenting on this report the *Watchword and Truth* says: "In spite of the pledges, temperance crusades, W.C.T.U's., and other organizations, the drink bill for 1897 exceeds that of 1896 by three and a third millions of pounds sterling—that is ten millions of dollars. And this was not only the year of the Queen's Jubilee, but also that of the Band of Hope."

Drink is the mother of all crimes. Canon Farrar is authority for the fact that "Cruikshank, the artist, offered

\$500 for proof of a violent crime committed by a total abstainer, and the money remains unclaimed to this day."

General Eaton, United States Commissioner of Education, says: "Eighty per cent. of the crime of our country is the result of intemperance, and ninety-five per cent. of the depraved youth are children of drunken and depraved households."

Says Bishop Foster: "Rum engenders poverty, poverty and rum engender crime. From the government rum-shop the wild beast hunts his prey. Is Christendom struck with judicial blindness that she sleeps? Are her eyes holden that she cannot see? There are armies marching and countermarching, with bidders on which are emblazoned Dynamite, Anarchism, Communism, Nihilism, No Sabbath, Down with the Church and State, recruited from the dram-shop and officered from the kennel. Are we so deaf that we do not hear the tramp of the gathering legions? Nations that fatten the wild beasts of passion will be devoured by the wild beasts of rapine and ruin."

M. Jolly, an eminent French doctor, says: "There is in France an increasing tendency to mental diseases generated by the increasing consumption of alcoholic drinks; and in proportion as liquor drinking increases, so do paupers, vagabonds, beggars, suicides, idiots, dwarfs and murderers increase."

In the United States, in Australia, France, Italy, England and Ireland, and all Christian nations, statistics show that insanity, as the result of crime, is rapidly increasing.

An English statistician has figured out that in the year 2301 there will be no further use for insane asylums because there will be no sane persons left to lock up the crazy ones! He takes the average increase of insanity during the past forty years as the basis of his calculation.

4. *Political corruption and bribery.* Henry Ward Beecher says: "All the frame work of society seems to be dissolving. On every side we find men false to the most important trusts. Even the judges on the bench are bought and sold like meat in the shambles. One must go into court with a long purse to obtain justice. The judiciary of New York stinks like Sodom and Gomorrah. Men say they hardly know a court in which to trust a case. It is no longer an honor to sit on the bench, for if the judge be an upright man, his character will be contaminated by the great majority of his associates."

Rev. D. T. Taylor says: "Ours, too, is an age of gigantic thefts. The enormous scale on which this crime proceeds has no parallel in the past. Somebody stole a million of dollars from the exchequer of Russia. Then Kentucky was robbed of some two millions by state officials, and South Carolina suffered in a similar manner a theft of some millions. A New York bank lost three millions by theft; in about two years defalcations in Philadelphia reached an equal sum; while in Boston, in but a few months, the frauds and thefts aggregated the sum of three millions. All this was eclipsed by the infamous whisky ring, that, conscienceless as ever, stole from the Government the sum of six or seven millions of dollars. On a still greater scale of crime Tweed and his gang stole the vast sum of twenty-six million dollars from the city of New York, while in the Old World the managers of the Glasgow bank, not to be outdone in rascality, stole thirty million dollars from the Scotch people. To cap the climax of giant thefts, the city of New York is again said to have been robbed of the sum of thirty-three million dollars by a ring of its officials! Search all history and you cannot find another such showing as this. The awful record is reserved for this last evil time"

"Not all the lesser thieves are known—not all are caught. A host are yet outside of prison-bars, and many are in the Dominion. Says Dr. Talmage: 'The reason some men don't steal \$200,000 is because they don't get a chance.' There are honest men yet, but the spirit of theft fills the world to-day, and is a ruling principle with a large and growing class."

The *New York Independent* has an article on cheating and deception. In the closing paragraphs the writer says:

"Thus, false weights are given for true; short measures are marked for full; foreign names are put on domestic goods; fac-similies of genuine labels are pasted on spurious packages; deceptive brands are marked on barrels; false dies are stamped on cutlery; lying dates are registered on casks; old vintages are inscribed on new vines; over-values are checked on various goods; wrong names are continually given to a thousand articles in every department of trade, by which those who buy are continually *deceived* by those who sell, and by which the general morals of the mercantile community, as well as the standards of honor among individual men, are insensibly yet not the less inevitably impaired."

5. *Suicides and Murder*.—"In all civilized nations," writes Dr. Morselli, of Italy, "suicide has gone on increasing more rapidly than population." Rev. Joseph Cook says: "Out of every 10,000 deaths in Europe, seven are murders—but out of every 10,000 deaths in the United States, twenty-one are murders." Mr. Moody says: "You say the world is growing better. What a thrill of horror the Parkman murder sent through society! Now a hundred Parkman's might be murdered in a week, and it would produce no excitement."

The Bureau of Vital Statistics in Washington has furnished the following figures concerning suicides :

Year.	Population.	Suicides.
1850.....	23,191,876	491
1860.....	31,443,821	993
1870.....	38,558,371	1,345
1880.....	50,155,783	2,511
1890.....	62,622,250	3,932

Increase population 1850 to 1860.....	.35 per cent.
" suicides " "	1.02 " "
" population 1860 to 1870.....	.22 " "
" suicides " "	.35 " "
" population 1870 to 1880.....	.30 " "
" suicides " "	.86 " "
" population 1880 to 1890.....	.24 " "
" suicides " "	.56 " "
" population 1850 to 1890.....	1.70 " "
" suicides " "	7.00 " "

Hon. Andrew D. White says the number of deaths by murder in America are more than double the average of the most criminal country in Europe, and year after year that number increases. Even Italy and Corsica, where crimes of violence are frequent, are below the United States in the proportion of murders to the population. Four thousand murders occurred in the United States during 1890 ; in 1891 the number increased to 6,000. The greater number of men who committed these crimes are still at large, and statistics show that only one murderer in fifty suffers capital punishment.

Joseph Cook said in 1887, " The ratio of murders per million has of late in England been 711 ; in Ireland, 883 ; in France, 796 ; Germany, 837 ; in the United States, 2,460. What countries are worse than ours ? Only Italy,



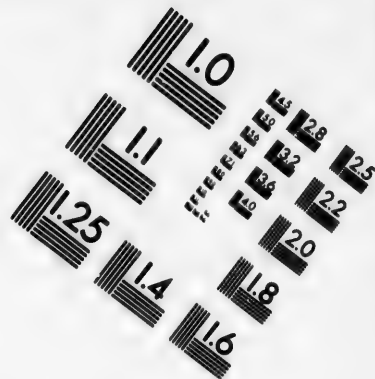
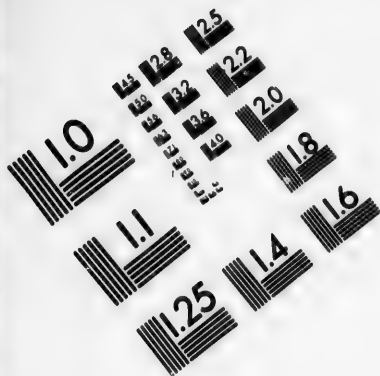
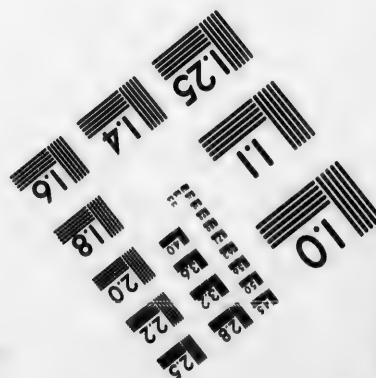
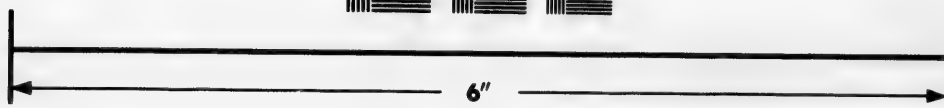
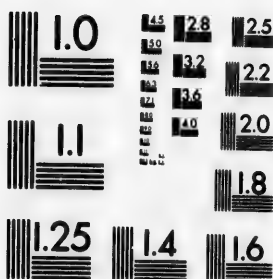


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only hot-blooded Spain, exceeds us in proportion of murders to the population. Italy has 3,024 and Spain 3,200 against our 2,460.'

The *Buffalo Express* says that in 1897 there were 115 cases of lynching in the United States. Seventy or more of that number were put to death by mobs for other offences than the one which has been held to be the chief provocation to the lynching business. The frivolous excuses urged by some of these dastardly but popular crimes are contemptible indeed. In one case an Italian was lynched by the people of Aspen Hill, Tenn., for teaching music to negroes! The brutal practice of prize fighting, and the increasing number who fairly gloat over such inhuman scenes, only indicate what would be if restraint were entirely removed.

6. *A corrupt press.* Says Rev. D. T. Taylor: "We boast of the light disseminated by the press, forgetting that it is Satan's agency as well as God's; forgetting that in Great Britain the immoral, infidel and blasphemous publications each year reach the issue of nearly 40,000,000 copies, which is more than all the publications of all the religious societies put together—Bradlaugh's vile, atheistic weekly alone circulating 250,000 copies. We forget that a single, secular, novelistic journal at New York outnumbers in its weekly issues all the religious journals and periodicals in New England—forget that 75 per cent. of the papers and books of our time are light reading of a frivolous kind, devoted to fiction and nonsense, and do not lead the mind to God—forget that of the vast number drawn out from the twelve million books in our public libraries from ten to twenty are novels where one is religious—forget that a venal, corrupt, pernicious spirit pervades much of the press, which out-

pours perpetually a stream of unchristian thought, destructive of godliness and poisonous to the minds of our youth, by which there is created and fostered a dislike to all real life, and a contempt for all real good. In much of the press, fun and filth rule the hour."

In 1830 Abner Kneeland was imprisoned in the United States for publishing an infidel sheet. Alas! what a change. Now the writings of Voltaire, Paine, Ingersoll and others are scattered in every direction. More than a hundred volumes of infidel books and pamphlets are published annually in the United States alone, besides many weekly and monthly papers.

"Three hundred journals, magazines and newspapers in the city of New York—300! and I undertake to say that 200 of them are hostile to the Christian religion and to all good morals."—*Dr. Talmage*.

At an editorial banquet in New York city, Whitelaw Reid, editor of the *New York Tribune*, and once a candidate for Vice-President, gave a public toast. The Associated Press reported portions of his speech as follows: "You are all slaves; you know it, and I know it. There is not one of you who dares express an honest opinion. I am paid for keeping honest opinion out of the paper I am connected with. The man who would be so foolish as to write honest opinions would be out on the street hunting another job. Our business is to distort the truth, to lie outright, to vilify, to pervert, to fawn at the feet of mammon. We are the tools and vassals of rich men behind the scenes. We are jumping-jacks; they pull the strings and we dance. We are intellectual prostitutes."

7. *Multiplied Secret Societies*. Never did Satan manifest more infernal skill in devising traps for the souls of men than when he invented the secret lodge. So successful

has this class of snares proved to be that hell seems busy manufacturing new supplies, and every little while we are startled by the addition of another institution to the already fearfully long list of secret societies. So binding are the oaths and obligations of the secret lodge, so great are the financial questions involved, that when men have once been brought under such clutches it seems almost impossible to rescue them. Facts of experience prove that with every succeeding year this giant evil is becoming more and more formidable.

President C. A. Blanchard, of Wheaton College, says :

"Secret societies of various kinds have existed for centuries, but never were they so multiplied, so various, so powerful, or so injurious to society as at present. Religion, Protestantism, Temperance, Insurance, Patriotism, College Friendships, and Labor, all are now harnessed to the car of Secrecy, and altogether are popularizing a principle of organization which, among the ancients, was the peculiar possession of idolatrous priests, and among moderns used to be the distinguishing mark of bands organized to defy and override civil authority.

"An inspection of the directory in any great city of the United States will show that the lodges now outnumber the churches of Jesus Christ by hundreds. In Chicago, for example, the churches are about three hundred, the lodges almost one thousand. The membership of the lodges is overwhelmingly male, that of the churches largely female, another element which has to be taken into account in any intelligent consideration of this subject. There is a proverb that 'Nothing lies like figures.' Yet figures can speak truly if fairly dealt with. Masonic bodies claim about half a million adherents, Oddfellow lodges almost as many. The Knights of Pythias, a new order, already is said to

number nearly three hundred thousand members; while patriotic, temperance, and insurance orders already boast of hundreds of thousands of initiates. It would seem hardly needful to say that an intelligent public should have clear and definite information respecting such a cluster of organizations, especially since they are all constructed on one principle, and are, in their effect on Church and state, practically identical."

Disraeli said years ago: "In conducting the governments of the world, there are not only Sovereigns and Ministers, but secret orders, to be considered, which have their agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre." If this were true then, it is more true to day, when orders binding their members to secrecy are so vastly multiplied. It is true, as Charles Francis Adams has said, that "a more perfect agent for the devising and executing of conspiracies against Church and state could scarcely have been conceived."

We have Masonry, with its murder of Morgan; the Clan-na-Gael, with its butchery of Dr. Cronin; the Mafla, with its bloodshed at New Orleans; Mormonism, with its cold-blooded Mountain-Meadow Massacre; and many others of a similar character too numerous to mention.

The *Wesleyan Methodist* says: "The murder of Dr. Cronin is opening the eyes of a startled public to the true character of the terrible lodge system which, in numberless forms, and for numberless professed purposes, has been tolerated until the very foundations of our social, civil and religious institutions are dangerously undermined. What does it indicate when in the State of New York the number of criminals under sentence now, or quite recently, for offences against the public welfare aggregated 86 women and 3,800 men?"

"For the following significant statistics of lodges, as compared with churches, in various cities," we are indebted to Dr. Graham Taylor. They were compiled from city directories :

	Population.	Churches.	Lodges.
Buffalo. 1888-9	210,000	144	218
New Orleans 1888-9	216,090	178	270
Washington..... 1888-9	203,450	181	316
St. Louis 1888-9	450,000	220	729
Worcester..... 1888-9	85,000	54	88
Boston 1890	448,477	243	599
Brooklyn..... 1890	853,945	355	695
Chicago 1890	1,099,850	384	1,088

8. *General Wickedness*.—Dr. Buckley, in the *Christian Advocate*, said not long ago: "At all times, and in all parts of the world, some men have found their way into the ministry of the Christian Church who were destitute of common sense; others destitute of moral sense; others basely wicked; and others, both weak and wicked. There is reason to fear that all these classes are increasing in numbers. Within the last year there have been more charges of immorality against the ministry in this country than at any previous time within a half-century; and, what is worse, many of them have been proved beyond reasonable doubt, so that all natural sympathy has been overcome, and they have been expelled from the Church."

What an appalling state of things! Yet, awful as are these facts we hear of no special anxiety over the matter, no sighing or crying to God for the abominations done in the midst of us.

The New York *Herald* says: "Crimes of all descriptions are on the increase, especially those of the blackest dye; the increase being much greater than the proportionate increase of population."

Says the *Expositor*, a political paper: "Crimes, unprecedented in number and unequalled in atrocity, fill every section of our country with horrors, exhibiting a hardened barbarity, in their details, only to be exceeded in the bosom of demons," etc.

The *Chicago Record*, in a recent issue, gives the following striking specimen of civilization in South Carolina:

"The adventures of R. R. Tolbert, of Phoenix, S.C., throw a sinister light upon the civilization of that section of his State. Mr. Tolbert is not a negro. He is a white man of good character and large intelligence, and is in every way a good citizen. Unfortunately, he is a Republican, and last fall ventured to announce himself as a congressional candidate. The spectacle on election day of voters voting for any one but a Democratic candidate was so revolting to the Democrats of Phoenix that they killed a few of the Republican voters, drove the rest away from the polls, escorted Tolbert and his brothers to the railway station and ordered them to leave town. Since that time the Tolberts have been living at the North, but recently R. R. Tolbert was obliged to return to Phoenix or sacrifice important business interests. Before he was permitted to do so he had to declare in favor of white supremacy, that he is sorry he ran for Congress, and that he will change his politics if he is shown to be wrong. The other Tolberts are still in exile, and prefer to remain so. This did not occur in Russia, China, or Turkey, but in South Carolina. It was not an incident of despotism, but of democracy, in a country which boasts of being 'the land of the free.'"

Says the *Scientific American*: "It is admitted by all parties that crimes of the most outrageous and unprecedented character abound throughout the country, and

probably throughout the world, to a degree wholly unparalleled."

The New York *Tribune* says: "The telegraph wires bend under their weight of woe; the old earth quivers with throbs of agony from the centre to the pole; cities are shaken down, countries are engulfed; fair domains are over-flowed with red-hot lava; wife is arrayed against husband, mother against child, son against father."

Says the *Christian Herald*: "It is a fact that about in the same ratio that the cause of experimental religion declines, immorality and vice increase."

The Philadelphia *Times* says: "Honesty has fled from the world, and sincerity has fallen asleep. Piety has hidden herself, and justice cannot find the way. The helper is not at home, and charity lies sick. Benevolence is under arrest, and faith is nearly extinguished. The virtues go a-begging, and truth has long since been buried. Credit is turned lazy, and conscience is pinned to the wall."

Says the Hornellsville *Times*: "The records of the past have never presented a more fearful and corrupt state of society than now exists throughout the most parts of the United States. The newspapers from every quarter are becoming more and more loaded with the records of crime."

The *North American* says: "From the terrible evidences of human depravity which develop themselves from day to day, we begin to think that our cities are rapidly descending to the level of Sodom and Gomorrah."

Rev. D. T. Taylor, in his trenchant tract, entitled, "The Increase of Crime," says that "In Great Britain, from 1805 to 1845, while the population increased 65 per cent., crime in England increased 700 per cent., in Ireland 800 per cent., and in Scotland 3,600 per cent." And crime is

still increasing there from four to twenty-five times faster than the population. In Massachusetts, from 1879 to 1883, the population increased 22 per cent., while crime increased 90 per cent. In thirty years in the United States, while the population has only about doubled, the number of prisoners has increased nearly tenfold.

"So startling is the increase of crime, that it is very evident that society itself is in jeopardy, unless something is done to arrest and reverse this order of growth. According to the United States census, crime has more than doubled every ten years for half a century past, and still the tide is rising."—*Gen. Brinkerhoff, of Ohio.*

"As civilization has increased, insanity has increased, and crime and vice and pauperism have all grown."—*Pres. Seelye, of Amherst.*

The pious Robert Pollok, author of "Course of Time," many years ago clearly foresaw the times in which we live, and thus graphically describes them :

"Meanwhile the Earth increased in wickedness,
And hastened daily to fill up her cup.
Satan raged loose, Sin had her will, and Death
Enough. Blood trod upon the heels of blood ;
Revenge, in desperate mood, at midnight met
Revenge ; war brayed to war, deceit deceived
Deceit ; lie cheated lie ; and treachery
Mined under treachery ; and perjury
Swore back on perjury ; and blasphemy
Arose with hideous blasphemy ; and curse
Loud answered curse ; and drunkard, stumbling, fell
O'er drunkard fallen ; and husband husband met,
Returning each from other's bed defiled ;
Thief stole from thief ; and robber on the way
Knocked robber down ; and lewdness, violence,
And hate met lewdness, violence, and hate.
O Earth ! thy hour was come."

CHAPTER XI.

THE STRIFE BETWEEN CAPITAL AND LABOR.

THIS is without doubt one of the most significant signs of our times. Yet it is one, probably, which is less regarded as such by christendom in general than any other. "The irrepressible conflict between labor and capital grows more serious as the days go by. The 'Labor question' is the all-absorbing topic of the hour. It engages the attention of all classes. It is the problem of to-day. Like an Alpine peak it towers above all others. It agitates the whole civilized world. It furnishes a theme for statesmen, editors, and ministers. It is discussed at ecclesiastical conferences and political conventions. . . .

"The modern increase of intelligence and worldly comforts has made a life of poverty an intolerable burden. The toiling masses are struggling to the top, Men, who are overworked and underpaid to satisfy the monopolist greed of our age, are beginning to assert their rights. Socialistic theories are being promulgated from press and platform. The financial world is sleeping on a volcano of discontent, whose sudden eruption will overwhelm it with disaster. Bloated opulence and gaunt poverty are sworn enemies, and have entered the arena to contend for supremacy. Capital, with its iron-heel on the neck of labor, watches its struggling foe with palpitating heart, knowing that as soon as it regains its feet it will repay

with tenfold interest, all the indignities heaped upon it. The sudden growl of desperate revenge sounds throughout the civilized world. . . . While **labor produces all the wealth of the world**, the laborer receives only as much as will keep him in the poorest condition of life to which he can be crowded down, for the shortest number of years. He makes civilization possible, yet must live like a brute. When he has work he is a slave; when he is out of work he is a tramp—an outlaw to be shunned.”
—*H. W. Bowman.*

“This grand controversy, as controlled by present forces and conditions, has been slowly, but defiantly, progressing for the last fifty years. During that time capital has been steadily concentrating its power, by organizing its forces into vast moneyed corporations and gigantic personal estates, and also by the alliances of the great powers, for the purpose of withstanding the revolutionary element which is being developed. At the same time, labor has retired, and hidden itself behind the curtain of secrecy, and organized its adherents, numbering many millions, into oath-bound companies, assuming various titles, and all determined to accomplish the same great object. . . . The nature of this strife, and the vast numbers and resources of the parties enlisted in it, absolutely preclude the possibility of a peaceful settlement, until a radical revolution is accomplished, either in the rules regulating the relations of the parties, or a revolution by the arbitration of brute force. A mighty, world-wide movement has been inaugurated. The strongest civil governments in the world have for the last twenty-five years used all their wisdom and power to check its progress; but it has steadily increased in its exciting forces, and in the danger of a final terrible collision.”—*John Couch.*

From the plain statements of holy writ relating to this age we learn the following facts :

I. Treasures Heaped Together.—There was to be a greedy accumulation of wealth in the hands of a comparative few, and a corresponding increase of poverty on the part of the toiling masses. "Go to ye rich men. . . . Ye have *heaped together treasures* in the last days." (Jas. 5: 1-3, R.V.) "As it was in the days of Lot, . . . even thus shall it be in the days when the Son of Man is revealed." (Luke 17: 26-30.) "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." (Eze. 16: 49.)

Mr. Gladstone has called this "*a wealth-producing age*." In a speech at Liverpool he told his hearers that in their life-time there had been a greater accumulation of wealth than in all preceding time since the days of Julius Cæsar. Senator Hoar tells us that the United States adds to its wealth every ten years "a value equal to the entire capital of Italy or Spain. . . . In twenty-five years, enough to buy the whole German Empire, with all its universities and palaces and farms and factories." Never did the resources of nature yield such lavish returns to the toil of man as now; never before so many varied forms of human industry. Farms, mines, railroads, factories, etc., fill the world with riches untold. But *in an increasing ratio* this wealth is passing into the hands of a few! Thoughtful men everywhere are alarmed at this increasing concentration of wealth. This age fills the mould of prophecy in its "*treasures heaped together*!"

Private Fortunes.—"Colossal fortunes rising like Alpine ranges alongside of an ever-widening abyss of poverty!

Seven-tenths of the wealth of the United States owned by 2 per cent. of the population; one-sixth in the hands of twenty families! The laboring class 45 per cent poorer than thirty years ago! Fifty men controlling the finances and legislation of this country! Private incomes ten to twenty thousand dollars per day! In England forty-four persons owning more than one-eighth of the land; forty-one over one hundred thousand acres apiece! Enormous salaries to the few," etc.

A recent report in an English journal gives a long list of the names of American millionaires and the vast wealth owned by them: J. D. Rockefeller, \$290,000,000; W. W. Astor, \$120 000,000; J. Gould estate, \$110,000,000; Russell Sage, \$90,000,000; C. Vanderbilt, \$80,000,000; W. K. Vanderbilt, \$75,000,000, until the gigantic sum of over \$54,000,000,000 is seen to be in the hands of about fifty persons; and worse still, a large portion of it entirely out of circulation. Is it any wonder there should be a money famine? In the United States it is said that even the land is rapidly centralizing in a few hands. The Standard Oil Company is said to own 1,000,000 acres; Mr. Diston, of Pennsylvania, is said to own 4,000,000 acres, and the railroads of that country are said to own 211,000,000 acres. Says Dr. Strong, "If a workman could earn \$1,000 a day he would have to work until he was 547 years old, and never take a day off, before he could earn as much as some Americans are worth!"

Public Treasuries—The amount of wealth in banks, mints, etc., is unprecedented and inconceivable; immense piles of gold and silver! *Billions "heaped together!"*

War Funds.—Nearly one and one-half billions of dollars withdrawn from circulation as inviolate war funds by European nations, "are causing great anxiety in the

financial world by the forced immobilization of such colossal sums."—*New York Herald*, March 5th, 1893.

Corporations.—Combines, trusts, syndicates, etc., are a feature of this age, and a significant fulfilment of this prophecy of "*heaped treasures*." "A dark feature of the coming slavery is the hundred-headed trust monster, already crushing the lives of the poor. The 'tin trust,' the 'iron trust,' the 'flour trust,' the 'coal trust,' are already becoming household words. They are the grinning skeletons which peep from the closets of those 'out of work.' They chill the thin blood of the widow and the fatherless with coal bought by the handful at \$20 a ton, and starve them with half-weight loaves."—*The Voice*.

The following satirical poem very strikingly illustrates the covetous rapacity and unprincipled greed of modern capitalists :

" Let us corner up the sunbeams lying all around our path ;
Get a trust on wheat and roses ; give the poor the thorns and
chaff.

Let us find our chiefest pleasure hoarding bounties of to-day,
So the poor will have scant measure and two prices have to pay.

" We'll capture e'en the wind-god, and confine him in a cage ;
And then, through our patent process, we the atmosphere will
save.

Thus we'll squeeze our little brother when his lungs he tries to
fill,

Put a meter on his windpipe and present our little bill.

" We will syndicate the starlight, and monopolize the moon !
Claim a royalty on rest days, a proprietary noon ;
For right-of-way through ocean's spray we'll charge just what
its worth ;

And drive our stakes around the lakes—in fact, we'll own the
earth ! "

Does the condition of affairs in the world to-day fill the mould of prophecy? What of this cry of "*hard times*" which ever and anon sweeps over our world? While some tell us it is caused by tariff legislation, etc., the Bible declares that *human selfishness and sin* lie at the bottom of most of this unequal distribution of the productions of nature and of labor.

"The first reason for *all* wars, and for the necessity of national defences, is that the majority of persons, high and low, in all European nations, are thieves, and in their hearts greedy of their neighbors' goods, land and fame. And the guilty thieves of Europe, the real sources of all deadly war in it, are the capitalists; that is to say, people who live by percentage, or the labor of others, instead of fair wages of their own. . . . They have made the workingman poor, ignorant and sinful, that they might, without his knowledge, gather for themselves the product of his toil. At last a dim sight into the fact of this dawns upon him; and *such as they have made him*, he meets them, and will meet!"—*John Ruskin, LL.D.*

"Here, on the soil enriched with the blood of the patriotic dead, is to be erected an aristocratic monarchy, with wealth as its God."—*Wendell Philips.*

"A time is coming which alarms and unnerves me—when all the wealth will be in the hands of a few. I have more anxiety for my country now than during the war." *Abraham Lincoln.*

2. Defrauded Laborers.—There was to be an unjust defraudment of the poor workingman; keeping back from the toiling masses the proper equivalent for their work. "Behold, the hire of the laborers who have reaped down your fields, *which is of you kept back by fraud*, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." (James 5: 4.)

Who can doubt that the prediction is already too sadly realized! Our whole financial and social system is such that, by processes called legal, the great proportion of the wealth, produced solely by labor, goes into the coffers of the favored few. "Statistician's tell us that the value of the laborer's product per day is \$10.50, and his average wages \$1.15."

"Every influence seems to favor the powerful and wealthy rings, and the evil 'grows by what it feeds on.' . . . The evil is a gigantic one, and all the worse that it is hidden under forms of law and precedence. . . . Our dangers are clearly from the selfish power of aggregated wealth, and we should spare no time in finding out how to apply the brakes.—*Dr. Crosby, in North American Review.*

"The illegitimate method by which the wealth of this class has been accumulated cannot always remain a mystery to the masses. . . . Already the working masses begin to see the dim outline of the gigantic wrong that has been inflicted upon them, in common with all other classes."—*Henry Clews, Banker.*

"If the question should be asked, Has the wage-worker received his equitable share of the benefits derived from the introduction of machinery? the answer must be, No!—*Carroll D. Wright, U. S. Labor Commissioner.*

Professor Cairns says: "There is a constant growth of the national capital, with a nearly equally constant decline in the proportion of capital which goes to support productive labor."

Thousands of intelligent workingmen dependent upon the labor of women and children to eke out a miserable existence! One hundred and fifty thousand women and girls in New York and Brooklyn working twelve to four-

teen hours for fifty cents per day! Starvation wages all over Europe! Three million in England constantly impoverished and debased! Ninety-two per cent. of the people of Russia little better than paupers! Alas, the details are horrible!

"When wealth's production never ends,
And earth is yielding ever;
When copious harvest oft begins,
But distribution never.

"When, from a thousand, one alone
In plenty rolls along;
The others only gnaw the bone—
There *must* be something wrong!"

3. Wanton Pleasure and Pride.—The rich were to live in luxurious idleness, and wanton pleasure, while the poor were crying for food. "*Ye have lived in pleasure,*" says the prophet. "Nourished your hearts, as in a day of slaughter." (James 5 : 5.)

"The meaning is that they appear to be *fattening* themselves, like stall-fed beasts, for the day of slaughter. . . . They do *no work*; they contribute nothing to the good of society; they are mere *consumers*."—*Albert Barnes*.

One newspaper declares: "The rich men of to-day appear to have entered on an era of luxury unparalleled in the history of this or any other country of the last century." "Men are gambling and feasting, building one-hundred-thousand-dollar yachts and million-dollar houses. They are doing what Belshazzar was doing when he saw the handwriting on the wall; what the British officers were doing on the eve of Waterloo, feasting and dancing."—*Professor Buchanan*.

"While a ball, costing \$50,000, was in progress at

Delmonico's, out on the curbstone shivered a woman with a dead babe in her arms. . . . *It had starved and frozen to death !*"

Idleness and Starvation.—"The fear in time of peace ; *the starving want in time of wealth* ; the insurrection muttering in the streets, and pallid consternation spreading wide," wrote Pollok of the last days. His fire was truly "kindled at the prophets' lamp," and Ezekiel's "fulness of bread, and abundance of idleness," is almost world-wide in its realization. The idle rich and the idle poor—an increasing throng !

"Involuntary idleness is a constantly growing evil coincident with civilization. It is the dark shadow that steadily creeps after civilization, increasing in dimensions and intensity as civilization advances."—*California Advocate*.

"Two hundred thousand out of work in Chicago ; immense processions of bare-footed laborers in London ; 30,000 parading the streets of Berlin, shouting 'Bread or blood !' howling mobs in Paris crying for 'work or bread ;' eighty-nine suicides in one week in Australia ; thousands of people in Italy living on roots, nuts, and herbs from the forests ! one-fifth of the people of India going through their lives on insufficient food ; the hunger of half of Bengal's agricultural population never fully satisfied ; agricultural villages in England where laborers do not taste of meat during the year ; some schools in London, 70 per cent. of the children unable to procure breakfasts ; 29,000 eviction warrants in New York in a year ; one-tenth of all who die there buried in the Potter's field !"

"The night is slowly, but surely, settling around hundreds of thousands of our people, the night of poverty

and despair! 'Rents get higher and work cheaper every year,' said a laborer recently. . . . 'Ten women for every place, no matter how poor,' is the statement of an official. . . . (Passing to Boston.) Within gun-shot of Beacon Hill are hundreds of families slowly starving and stifling; year by year the conditions are becoming more hopeless, the struggle for bread fiercer, the outlook more dismal. . . . Uninvited poverty becoming the inevitable fate of added thousands every year."—*J. Riis*.

Said a New York supreme judge to Henry George: "There is a large class—I was about to say a majority—of the population of New York and Brooklyn who just live, and to whom the rearing of two or more children means inevitably a boy for the penitentiary and a girl for the brothel."

"In London alone are more than 300,000 persons on the very brink of the abyss, . . . whose life-long nightmare is the dread that the little den they call home may be taken from them. Beneath them, at the door of starvation, are over 200,000 human lives; still *further down* we find 300,000 in the stratum of the *starving*, . . . where every minute of every hour of the day is *crowded with agony*! Below the starving are the homeless, 33,000!" —"Darkest England."

The Apostle James, writing on this great financial struggle, clearly shows that it is a condition of society *just before the coming of the Lord*!

"Clouds of darkness gathering o'er us,
Awful tidings with them bear;
Scenes of misery spread before us—
Dearth, and pestilence, and war;
All in one loud, piercing chorus,
Tell us that *the end is near*!

BEHOLD THE BRIDEGROOM COMETH.

" Hearts of men within them failing
For the coming woes they fear ;
All their efforts unavailing—
No propitious signs appear ;
Sin increasing, crime prevailing,
Tell us that *the end is near !*

" Selfishness in all abounding ;
Gold the idol everywhere,
Worshipped by a host confounding,
Gold for all that's good or fair ;
Crowds the mammon god surrounding,
Tell us that *the end is near !*

" Formal godliness increasing,
Power denied and forms held dear ;
Christ and fashion coalescing,
Forming now the character ;
Rites so popular and pleasing,
Tell us that *the end is near !*

" Lawlessness, so vastly spreading,
Void of reverence, awe, or fear ;
Sacred things beneath it treading,
Stamped with God's own signature—
Never once his vengeance dreading—
Tell us that *the end is near !*

" War, the heaviest curse of nations,
Running on its dread career ;
While the mass its desolations
Listless, or applauding, hear—
War, with its abominations,
Tell us that *the end is near !*

" Saints of God, all evil hating,
Faithful to the name they bear,
For their coming SAVIOUR waiting,
To be caught up in the air,
Hence their rest and blessing dating,
Tell us that *the end is near ?*

I.

THE STRIFE BETWEEN CAPITAL AND LABOR. 111

" *Sinner*, wouldst thou in the glory
Of that 'cloudless morning' share?
Wouldst thou have *this* hope before thee,
Wear the crown saints then will wear?
O believe redemption's story;
Look to CHRIST! *the end is near!*

" Let not earth, thy thoughts engrossing,
Cheat thee of that portion fair!
Look to CHRIST, on HIM reposing,
Thou shalt happy be, nor fear!
Sinner, haste! the day is closing;
Look to CHRIST! *the end is near!*"

CHAPTER XII.

THE CHURCH LOSING GROUND IN HER EFFORTS TO SECURE THE CONVERSION OF THE WORLD.

THE popular teaching is that the Church and the world are growing morally better ; that they will continue to make such progress as to culminate in a thousand years of millennial glory, at the end of which period Christ will come. Does the Word of God sustain this rose-tinted theory ? Let us examine it carefully and see. Writing on this subject, in the *Way of Faith*, the Rev. H. J. Owens says :

“The nature of God’s government and the features of human nature being the same in all ages, we may gain much knowledge of the present tendency and final outcome of this age by briefly looking at the past ages. We shall not only find them analogous, but quite identical in their main features.

“(a) Take the Edenic age. Never dispensation began with more favorable conditions and prospects. Paradise, the garden of the Lord, blazing with supernal beauty ; there the ‘Tree of Life’ and every needed fruit ; fulness of knowledge and purity ; but that age ended in ruin and judgment—man ruined and driven out of Paradise.

“(b) Antediluvian age. Look at that period. Adam and Eve, in atonement garments, stand at the head of that

period. Cain and Abel represent the two currents of life then. False worship, jealousy, hatred, murder and death abound. Enoch prophesied to them that the Lord would come with ten thousand of His saints to execute judgment on a guilty world. Noah warned them faithfully, but he could not arrest the downgrade movement. They continued eating and drinking till the day the flood came and took them all away. That age ended in awful wickedness, apostasy and judgment.

"(c) Take the Patriarchal dispensation. Noah and his family (the best of the previous age) head that period. They stand beside the altar dedicating the new world with blood. Man is to have a new trial. The old world washed with water and the best of the old world to begin the new, with every advantage for success. We are dealing with the underlying principles of dispensations and their outcome. That age ended with the "lying in wickedness" and God's chosen people in Egyptian bondage.

"Jesus represents the condition of the Church and world at the end of this age as far worse than Egyptian bondage. 'As it was in the days of Lot, they ate, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be when the Son of Man is revealed.' No method of exegesis can overthrow the fact that our Lord is speaking of the condition of the world at his second coming. He purposely selects the darkest period in the antediluvian age and patriarchal dispensation as representing the coming apostasy and judgment at the end of this age. If the world is to grow better until Jesus comes again, and we are to have a thousand years of millennium glory before He comes, He should have said, 'As it was in the

days of Paradise, before sin entered the world ; or, as it was in the days of Joshua, when all opposing kings were trodden to the ground ; or, as it was in the days of Solomon, when great success crowned his reign ; so shall it be in the days of the Son of Man.' His selection of those two dark periods—Noah's deliverance and Lot's escape—most assuredly give no support to the optimistic dreams of this age.

“(d) The Mosaic dispensation is no less clear in its teachings on this point. It began in great power and victory. Egypt's first-born dead, Red Sea divided, Pharaoh and hosts overthrown, manna given, Canaan entered, enemies defeated, brilliant reign of David and Solomon. How ended that period? Division of the kingdom, decline, idolatry, prophets slain, captivity ; then, at last, the hoarse, bitter cry, ‘Away with him ; crucify him ; crucify him !’ and that awful prayer, ‘Let His blood be on us and our children !’ fulfilled in the destruction of Jerusalem and the scattering of the Jews to all parts of the world. Thus the Mosaic dispensation ended in awful apostasy and judgment.

“Pentecost started another epoch, and it is affirmed this will not end like the others, for it is the dispensation of the Spirit. But against this fond hope and delusive theory we put the words of Jesus, ‘As it was in the days of Noah and Lot [those times of terrible wickedness and crime] so shall it be when the Son of Man cometh.’ John said, ‘The whole world lieth in wickedness.’ (1 John 5 : 19.) And Paul said, ‘In the last days perilous times shall come.’ After forty centuries had passed Paul said, ‘The night is far spent, the day is at hand.’ And nearly nineteen centuries more have passed, and now, surely, with the increasing wickedness, the day dawn must be near.

Satan is still deceiving the nations. He is even deceiving many of the Church into a blind confidence that things are going well and the world is waxing better.

"What do the seven parables of Christ on this subject teach concerning the state of the world when He appears? The parable of the sower does not teach that the wayside ground, the stony, the thorny ground, will all become good ground and bring forth large harvests. There is no hint of such a thing. But rather to the contrary, in the next parable, the good ground is represented as all oversown with tares, and the wheat and tares are to grow together till the end of the age, which is the harvest. But the final state is even worse, for it is a law of tares not to be overshadowed by the wheat, but to outroot and outgrow the wheat. Let anyone sow wheat and tares together, and the wheat will be almost wholly run out. Tares and thistles thrive without cultivation.

"The parable of the mustard tree shows us how the Church will be filled at the last with the fowls of heaven. In the parable of the sower, Jesus says those fowls that stole away the seed from the wayside ground are 'the wicked one.' The Church (the mustard tree) becomes filled with wicked people at the last, instead of growing better. And it is no answer to quote the present large and growing Church membership, when men of candid, sober mind admit that we cannot count on over one-half of that membership as being in a regenerate condition.

"Then, in the parable of the leaven, the woman puts into the meal (the Church) the leaven—the corrupting principle—which works its way through the whole mass till all is leavened. The leaven of higher criticism, clerical politics, a larger hope, second probation, pride of display, worldliness, a blind devotion to ecclesiasticism, works through all

the communions, tainting and corrupting, more or less, the whole Church. The common interpretation of this parable makes it flatly contradict that of the wheat and tares.

"We quote from Dr. Gordon's 'Ecce Venit,' which presents this matter in the clearest light: 'Let those who affirm that this parable signifies the gradual penetration and saving transformation of the whole world by the Gospel reflect that, in order to get this interpretation, they must give to leaven a directly opposite meaning from that which Scripture invariably assigns to it, since it is always employed in the Bible as a type of corruption, there being absolutely no exception to this usage in Old Testament or New. Hear our Lord's admonition to 'take heed and beware of the leaven of the Pharisees and of the Sadducees,' meaning thereby their false doctrines. (Matt. 16: 12.) Listen to the exhortations of the apostles against the leaven of malice and wickedness.' (1 Cor. 5: 8.) Warning the Galatians of the doctrine of the Judaizers, he bids them remember that 'a little leaven leaveneth the whole lump.' (Gal. 5: 9.) Reproving the Corinthian Church for harboring fornicators, he 'uses the same phrase, and adds: 'Purge out, therefore, the old leaven, that ye may be a new lump, as ye are'—according to your calling and profession—'unleavened.' (1 Cor. 5: 7.) Comparing Scripture with Scripture, the only method of interpreting difficult texts, it seems clear that this parable of the leaven symbolizes the apostate church, 'which did corrupt the earth with her fornication' (Rev. 19: 2), and not the true Christianity, which was to transform the whole earth by the Gospel. The only instance where the use of leaven was commanded in Jewish worship affords a striking confirmation of this interpretation. Rigidly and repeatedly was its employment forbidden in the Pass-

over service, because that service was foretypical of Christ, who should be without spot or blemish. But the wave loaves of the feast of Pentecost were commanded to be 'baken with leaven' (Lev. 23: 17); and Pentecost is believed to have been foretypical of the Church, as the Passover was of Christ; and its corruption by the leaven of false doctrine was thus possibly foreshadowed even in a Jewish rite and ceremony."

"The great relapses in the Church do not agree with the working of leaven, which works steadily and evenly, no backsliding."

Dr. Brookes says: "The Gospel has not leavened the world much. Relatively the number of Christians is, perhaps, smaller than at the death of the last apostle." (See Col. 1: 6-23.)

"The parable of the treasure hid in the field shows that it is the treasure that is to be taken out of the field, and not the whole field.

"The parable of the pearl shows that not the whole world, but a single pearl (the church), will be taken out when Christ comes.

"The parable of the net and fishes shows that not all the fish in the sea are taken out, but 'only some of every kind.' The good are saved and the bad are cast away. So shall it be at the end of the age. Thus these parables all teach that this age will not end with a converted world and millennium victory.

"Take a few more passages: 'When the Son of Man cometh, shall he find faith on the earth?' If Christ is to find a converted world in a millennium triumph, he should have said, 'Shall He find unbelief on the earth?'

"Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindred of

the earth shall wail because of him.' (Rev. 1: 7.) If the whole world is to be in a blaze of millennial glory when Christ appears, why should 'all kindred wail because of him,' who is the desire of all nations?

"Then, again, Christ says, 'And then shall appear the sign of the Son of Man in heaven, and then shall the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory.' (Matt. 35: 30.) Why should they mourn if they have been converted during a millennial triumph? If the Jews have all been saved when Christ returns, and they are an important part of the world's population, why should Zechariah (12: 10-14) say, 'And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.' Why will the Jews mourn so sadly if they have all accepted Him as the true Messiah?

"But suppose the world does improve in art, science, commerce, education, and discovery, it is shortsightedness certainly not to see how superficial and deceitful is all this progress, how stimulating to human pride. Greece rose to the pinnacle of culture and philosophy. We drill our students to-day on her classics as models of thought and expression. And yet Greece was honeycombed with vice and corruption, and has nearly faded out of national life. All this is true of Rome. Culture and Ritualism crucified Christ.

"The present gain in art, science education and discovery may be only a veneering to conceal the form and virus of the anti-Christ. This is a time of vast undertakings, colossal projects, and mighty corporations, when trusts may defy or even control the Government; but that cannot

be taken as evidence of moral and spiritual improvement of the Church and world.

"There seems to be a disposition to average up the good and the bad in the world by a general process, by which the triumphs of art and science, the progress in discoveries and inventions, etc., are counted as moral goodness, and so the conclusion is drawn that the world is growing better. That is fallacious and deceptive. We cannot thus average together the Church and world, the moral and material. A development of art and science is not a growth of righteousness and holiness. A development is more likely to be a devilment than a moral gain. Indeed, some of the acknowledged leaders in science and philosophy are positive infidels, rejecting the Word of God; while others, disclaiming to be infidels, being graduates of the German universities, they throw discredit on some of the fundamentals of Gospel truth. Dr. Buckley said, at the General Conference in 1892, in speaking of the Epworth League constitution, 'The young people are in danger of not attaining vital piety in proportion to the growth of intelligence.'

"The magnificent temple, built by Herod, flashing with splendor, served by a gorgeous, ritual, and yet the Jews so terribly apostatized as to reject and crucify their own Messiah,"

Luther, on John 10: 11-16, says: "Some in explaining this passage say that before the latter days all the world shall become Christians. This is a falsehood forged by Satan, that he might darken sound doctrine, that we might not rightly understand it. Beware, therefore, of this delusion."

Cotton Mather says: "They indulge themselves in a vain dream, not to say insane, who think, pray, and hope,

contrary to the whole sacred Scripture and sound reason, that the promised happiness of the Church on earth will be before the Lord Jesus shall appear in His kingdom.

Dr. A. Clarke says: "Probably no such time shall ever appear, in which evil shall be wholly banished from the earth, till after the day of judgment, when the earth, having been burned up, a new heaven and a new earth shall be produced out of the ruins of the old, by the mighty power of God; righteousness alone shall dwell in them." (Notes on Rev. 20: 2.)

Similar quotations might be added, if space would permit, from many other learned and pious men of different denominations in all parts of the world. Does the reader require still further proof of the Church's growing impotence? Let him weigh well the following additional facts from eminent authorities:

Rev. Dr. Kitteridge, Chicago, Presbyterian, says: "It matters not in what direction you look, sin is on the increase, and the Church is losing ground in her conflict with sin; she has almost ceased to be felt as a power. If a majority of our Church organizations were to-day to become extinct the world would hardly know it."

Mr. Moody said in New York in 1896: "In the State of Massachusetts, where education of every kind, public and private, has been longer and better established than in any other State in the Union, we had in 1850 one prisoner to every 800 of population; in 1880 there was one in about 450; and a year ago a Boston paper stated that one in every 225 was in jail."

Rev. D. T. Taylor says: "Shall we forget and ignore the strange fact that although it is eighteen centuries since Christ died, there are still 1,000,000,000 souls on earth who are unsaved. Of the 390,000,000 of so-called Chris-

tians, including Romanists, Greeks and Protestants, a vast majority have only a nominal, doubtful religion that does not, cannot save them. Over against the 30,000,000 professedly converted to Christ, there are 80,000,000 of Protestants (omitting the Romish and Greek churches) unconverted, and voluntarily remaining in sin right in the very heart of our best Christendom. Our only hope for the 1,400,000,000 on earth, only less than a third of whom are saved at all, is in the 30,000,000 of Church members; and Bishop Foster, according to the *New York Independent*, throws one-half of these out, declaring that they are but 'undeveloped idle factors,' leaving but 15,000,000 of active, working Christians in all the globe.

"All Christendom collects the sum of \$10,000,000 a year for mission work. Put over against it that the American nation expends the sum of \$20,000,000 each year for imported artificial flowers to put in the head-gear of their women. Put over against it the fact, that Boston alone expends \$50,000,000 each year for intoxicating liquor—and where is boasting?"

"A certain missionary society met in Boston some time ago, and reported that since sixty years ago \$25,000,000 had been received and expended by it to evangelize the world. But the shameful fact remains, that the liquor bill of the United States is \$900,000,000, and the tobacco bill \$650,000,000 more, 'not every sixty years, but every twelve months,' which is sixty times as much for the devil in one year as the grandest missionary society on this continent could collect for the Lord's work in sixty years! And shall we ignore the stinging fact—oh, tell it not in Gath!—that the wretched Mormon sect has more missionaries to-day than has the American Board of Foreign Missions!"

The *Index*, published at Sanborn, Iowa, says: "The

United States pays annually, through all societies, \$5,000,000 for the salvation of heathendom. The same country pays annually \$6,000,000 for the support of its dogs."

Says Bishop Foster: "The Church boasts that she is going to conquer the world, and comes from her palaces and princely farms and subscribes fifty cents a head for the undertaking."

The *Christian Union* says: "The annual increase of population far exceeds the number of conversions to Christ. The State of New York has more heathen by deliberate choice within her borders than there are members of churches in the heathen world. And while from 100,000 to 200,000 are supposed to be yearly evangelized, the total number no more than equals the annual victims to alcohol in the three Christian countries of Germany, Great Britain, and the United States."

A recent issue of the *Missionary Review* gives these facts: "In the year 1800 the common estimates rarely placed the population of the world as high as 800,000,000. Let us suppose it even 1,000,000,000—an estimate that would usually be considered extravagant. Of this 1,000,000,000, it is claimed that there were 200,000,000 Christians of all kinds—Greek, Romish and Protestant. This leaves 800,000,000 of the non-Christian population of the world in 1800. The present population is reckoned by the highest authorities at about 1,400,000,000. Of these, 400,000,000 are claimed as nominal Christians. Suppose these to be all true Christians—and none will claim that—we have 1,000,000,000 yet unsaved. That is, there are 200,000,000 more souls to be reached and rescued by the Gospel than there were in 1800," now ninety-nine years ago.

The *Christian*, of London, contains the following:

"Rev. Dr. Verner M. White's recent statements on church and chapel attendance in Liverpool and other large cities may well be termed alarming and almost incredible."

The *Northern Advance* gives this summary of Dr. White's figures in relation to Liverpool; "With an increase of 176,000 in the population, and also an increase of 57,000 sittings in the church and chapel accommodation, the attendance (morning, afternoon and evening) in 1882 were 14,000 less than in 1851. Those absent from any place of worship in 1851 who could have been present were 53 per cent., and in 1882 were 75 per cent. This deplorable and alarming state of things is found more or less in all denominations, and in all districts—town and country alike. The percentages, without exception, have largely fallen off."

Dr. Sherwood, chief editor of the *Missionary Review of the World*, in a late number of that journal makes some startling statements. The italics are his own:

"The condition of our large and rapidly-expanding cities has *unquestionably changed decidedly for the worse during the present generation.* . . . The population of Brooklyn in half a century has advanced from a few thousand to full 800,000. But statistics prove that the Church, instead of keeping pace with the incoming population, has fallen so far behind that its relative strength to-day is *tenfold less than it was three decades ago.* . . . Take New York. The population of the city has for years been steadily and rapidly increasing; while, at the same time, the number of churches has been relatively decreasing. In 1830 there was one Protestant church to every 2,000 people; in 1880, one to 3,000; in 1887, one to 4,000."

He then divides the city into two districts, one of which has a population of 732,048, and in 1880, 221 Protestant churches, while now it has but 195. The lower district has a population of 621,000, and its 141 churches in 1868 have dwindled to 127, the most of these belonging to Protestants, and being small missions in buildings that will not seat 150 persons.

A Chicago clergyman recently issued 1,000 letters to representative men, asking why so many men are absent from church. Such reasons were given as these: "I can worship alone." "Can be better entertained elsewhere." "No confidence in the churches." "I do not need the church, and I guess it does not need me." "The church is a hospital, and I am not sick." "Indifference." "Lack of religious feeling," etc., etc.

General Booth, just as he left Australia, opposed the idea of the world growing better, and said: "In reality there are fewer Christians in the world to-day, in proportion to its population, than ever before. Berlin, with a population of 2,500,000, has church accommodation for 130,000, and in New York not 5 per cent. of the people go into a church, while over America generally 50 per cent. of the people are outside the church."

A thorough investigation recently made shows that there is the same deplorable relative decrease of churches in all the leading cities of the country. Says Dr. Josiah Strong in "Our Country," "Immortality and crime also are increasing much more rapidly than Church membership. That is, the dangerous and destructive elements are making decidedly greater progress than the conservative. Our churches are growing, our missionary operations extending, our benefactions increasing, and we congratulate ourselves upon our progress; but we have only to

continue making the same kind of progress long enough, and our destruction is sure."

Under the title of "The Great Missionary Failure," Canon Taylor, in 1888, wrote an article to the *Fortnightly Review*, "in which he lays startling stress upon the fact that the heathen, by the mere normal increase of their birth-rate, are outnumbering all the converts of all our Christian societies, so that there are millions more of heathen to-day than a hundred years ago. He calculates that, owing to this cause alone, it would take the Church Missionary Society 57,000 years to overtake the gain to heathenism by new births in a single year in China."

Rev. J. W. Clokey, D.D., Presbyterian, in a pamphlet, entitled, "Dying at the Top," thus strikingly portrays the irreligious condition of our young men :

"The National Committee of the Y.M.C.A. has sent out a printed statement, in which I find that but 5 per cent. of the young men throughout the land are members of the Church ; that only 15 out of every 100 attend religious services with any regularity ; and that 79 out of 100 never attend church at all. . . . Of the 7,000,000 in the United States, over 5,000,000 of them are never, or practically never, inside a Christian church "

Said the venerable Dr. Lyman Beecher, before a ministerial convention : "It would take to all eternity to bring the millennium at the rate modern revivals progress."

CHAPTER XIII.

THE CONSECUTIVE PROPHECIES OF THE BIBLE.

"WHEREUNTO ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn." (2 Peter 1 : 19.)

"When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (Luke 21 : 31.)

To most people the study of prophecy is a dry and uninteresting task. Such persons may not feel the force of the arguments derived from this source as they would some others, yet it cannot be denied that the most powerful and convincing proofs of the second advent are gathered from the consecutive prophecies of the Bible. On this deeply important theme the Word of God contains more than general statements. "It contains many specific, orderly, and even chronological prophecies. We have full and explicit inspired predictions by which to shape our expectations, and these numerous and detailed prophetic statements do not leave us, like shipwrecked sailors on a dark night, on a wild and stormy sea, deprived of chart and compass and ignorant of their bearings. If we will use them aright they place us rather in the position of a weary crew, at the end of a long and dangerous voyage, exploring by the morning twilight the chart on which their track has been marked down, noting the thousands of miles they have sailed, recognizing each high land and

island they have passed on their course, and all the lights and beacons long since left behind, cheering each other as they observe that the faithful chart, whose accuracy their long experience has demonstrated, shows but two or three waymarks ahead—waymarks absolutely coming into sight—and rejoicing in hope of a speedy entrance into a peaceful port.”—*Dr. Guinness*.

Let the reader ponder well the following remarkable prophecies :

1. The dream of Nebuchadnezzar (Daniel 2). Here we have the great image, with its head of gold, breast and arms of silver, belly and sides of brass, legs of iron, and feet part of iron and clay. Then we have the stone which smote the image on the feet, and became a great mountain and filled the whole earth. Say, *Dr. Guinness* : “ By the universal consent of the Church of all ages and of all sections the first four are allowed to be the Babylonian, the Persian, the Grecian, and the Roman empires, and the last the still future kingdom of the Son of Man. The internal scriptural and historical evidence in favor of this interpretation is so overwhelming, and the agreement of all students and commentators of the early Church, of the Greek and Roman Catholic Churches, and of all the Protestant Churches, so complete, that the few who have of late years ventured to call it in question must be regarded as rash, unsafe, presumptuous guides who would destroy the very basis of all sound and solid interpretation of Scripture prophecy. . . . Beginning with Nebuchadnezzar, the golden head, all the other parts were consecutively the Medo-Persian dominion, the Græco-Macedonian dominion, and the Roman dominion, the latter dividing out into numerous fragments and varying kingdoms, extending down to the present time. In the present form, modified

with the element of 'the sovereignty of the people'—the 'miry clay' of government—this Roman dominion still continues. . . . The kingdom is divided and intermingled with the clay and clamor of the popular will, but the metal which stays all existing governments, the solid material of their laws and administrations, is the iron of old Rome, which thus perpetuates itself in spite of the uprisings, changes, revolutions, marches and counter-marches in the political affairs of mankind."

What next? "In the days of these kings (these democratic-monarchic divisions of the Roman Empire) shall the God of heaven set up a kingdom which shall never be destroyed." Says William A. Burch: "Some tell us that the 'stone' represents the establishment of Christianity at the first advent, but the stone was to smite the image on the feet. That a literal kingdom is intended is evident from the following:

- (1) "The others were literal.
- (2) "This destroys and supersedes them.
- (3) "It comes not by slow growth, but by sudden smiting.
- (4) "It is to stand forever, while the institutions of Christianity are limited to this age. Moreover, it is not to be established by human agencies, but directly and supernaturally by 'the God of heaven.'"

Reader, where are we on the sea of time?

We have passed the coast of Babylon,
 And the Medo-Persian line,
 We have left the realm of Grecia far behind:
 We've been sailing down the Roman shore
 For eighteen hundred years,
 And our chart declares the port we soon shall find.
 We can see the glory shining
 On the sunny hills of peace,

We can catch the balmy breezes from the land ;
 Soon earth's stormy voyage of sorrow
 And its warring strife shall cease
 For God's everlasting kingdom is at hand.

Says D. L. Moody : " At the present day we have got down to the toes, and even to the extremities of these. Soon, very soon, the collision may occur, and then will come the end. The 'stone cut out without hands' is surely coming, and it may be very soon."

2. The vision of the four beasts : Daniel 7, verse 24, speaks of "ten horns." Have they appeared? They have. About the fifth century the Roman Empire was divided into ten divisions. Nearly all Protestant commentators are agreed that the "little horn" represents the Papacy. It is a matter of history that it overthrew three of the ten kingdoms, and during the 1260 years of Papal tyranny put to death more than fifty millions of the saints.

"That the four empires symbolized in this vision are the same four previously symbolized in the image can hardly be questioned. . . . In connection with this last vision the coming of Christ to judge is expressed in a clearer form and the share which his people shall have in his reign. But the evidence it affords as to the relative period of the second advent is in unison with that of the earlier vision. It places it at the end of the last phase of the fourth empire, and determines its immediate object to be the execution of judgment, and its ultimate object the establishment on earth of the everlasting kingdom of the Most High, in which dominion shall be given to the saints. It thus announces that the coming of Christ will be prior to his reign over the earth in company with his saints, and it furnishes more accurate data also as to the actual period of the second advent."—*Dr. Guinness.*

What follows? "The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High."

3. The 8th of Daniel. The kingdom of Medo-Persia is here represented by "a ram," Grecia by a "rough goat," and Rome by a "little horn," which waxed exceeding great. A measuring period of 2,300 days (years) is given, which is evidently nearly expired. Similarly the 1,335 days referred to in Daniel 12, reaching to the resurrection, and the 6,000 years of man's dominion over the earth, seem nearly exhausted, and God's Sabbath about to begin.

4. The 11th of Daniel. Respecting the prophecies of this chapter, we remark :

(1) All expositors agree that all of the events here predicted are in the past except the going forth of the King of the North to the Holy Land.

(2) A careful examination of historical evidence and of all the facts bearing on the case clearly shows that the King of the North is no other than Turkey—"the sick man of Europe."

(3) This expression, "time of the end," verse 40, evidently means a period of time immediately preceding the end itself. At this "time of the end" the King of the North—Turkey—is to "come to his end and none shall help him."

(4) The most perplexing question now before the statesmen of Europe is what to do with Turkey. Many of the most thoughtful men predict that the "sick man" cannot hold his place in Europe much longer. Says Elder J. F. Clothey : "The last half-century has witnessed the waning of that power to such a degree that Turkey now exists only by the sufferance of the great powers of Europe, The recent Armenian outrages have brought this question

into greater prominence than ever before. Were it not for the fact that Russia covets the possession of Constantinople, this question would have been settled long ago, and Turkey would have been driven out of Europe by the allied powers. But to give Russia, especially, the possession of Constantinople, means too great a preponderance of power. England and Russia are in reality the two great factors in this question. The British Lion and the Russian Bear will inevitably come into conflict on this great question, and all the principal nations of Europe will likewise be involved. Hence we see to-day Europe one vast camp of armed men, numbering, it is said upon good authority, over twenty-two millions. England in the past has supported Turkey in opposition to all the demands of Russia. The time is coming when the English Government must bow to the overwhelming sentiment of the people that Turkey must go."

The great historian, E. A. Freeman, says: "The Turk came in as an alien and barbarian and encamped on the soil of Europe. At the end of 500 years he remains an alien and barbarian encamped on soil which he has no more made his own than it was when he first took Kallipolis. . . . His rule cannot be reformed. There is one remedy only—to get rid of it. Justice, reason, humanity, demand that the rule of the Turk in Europe should be got rid of, and the time for getting rid of it has now come."

Elder G. H. Wallace, in a recent article, speaks of "what would naturally be troublous tidings for that power (Turkey) both from the east (Armenia) and north (Russia); *the one of unrest under an abusive government; the other of a grim national determination,*" and adds: "This going forth with great fury to utterly *make away many* has in it the

thought of extermination, it seems to me. This butchery that has been going on is losing for both Turkey and Great Britain the sympathy of the entire world, and in the event of an invasion by Russia the only chance for Turkey will be the green flag of Mohammed, which will rally to its support every true Mohammedan on earth; which will have the very natural effect of combining all the other powers against Turkey, and so bring him to his end by an overwhelming force. This, in the prophetic order, would call for the standing up of the Resurrection Prince. This is but a crude outline of the situation as it may be." —*Herald of Life*, January 15th, 1896.

All appearances clearly indicate that time is close upon us. The utterances of the Prophet Daniel, inspired by Jehovah, more than twenty-four centuries ago, must shortly be fulfilled.

5. What next? "And at that time," viz., the time when this power shall come to his end, "shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Daniel 12: 1, 2.)

Please observe the close connection established between the events described in the last verses of the preceding chapter and those mentioned in the above verses. The prophet, in 11: 45, describes the destruction of "the King of the North," and then "at that time" takes place the resurrection of the dead and the consequent second coming of Christ.

Martin Luther said in his day : " If we drive forth the Turks, the prophecy of Daniel will be accomplished, and then, you may rely upon it, the day of judgment is at hand."

6. " Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles shall be fulfilled."

For the last eighteen centuries Jerusalem has been in possession of, and trodden down by, the Gentiles. At the close of the Russo-Turkish war the several great powers of Europe met in council at Berlin to settle the dispute. Lord Beaconsfield refused to sign the proposed treaty unless the representatives of the other powers consented to the insertion of a clause granting religious liberty in Palestine. This proposition was agreed to, thus opening the doors that God's ancient people, Israel, might be permitted to reside there and be protected by the laws the same as any other race. Who cannot see the hand of the Lord in this matter, when it is remembered that Lord Beaconsfield was a Jew, and that only for the last few years have the Jews been permitted to vote or hold office in England. After that privilege was granted them, in their last days, God raised Disraeli to be Prime Minister of England, and had him appointed as a representative at the Treaty of Berlin in 1878, just at the beginning of the time of the end of this age. Through him the doors have been opened for Israel's return to the land of their fathers. Since 1878 more than 100,000 Jews have returned, and now it is stated that of 50,000 inhabitants of Jerusalem about three-fifths of them are Jews. These facts show very conclusively that Jerusalem is once more almost in possession of the Jews. Although Turkey has nominal control, she exists only by the consent of the seven great powers of Europe. These indications, coupled

with the banishing of the Jews from Russia, the return of the latter to Palestine surely indicate the near approach of the coming Bridegroom.

There are more than a dozen consecutive prophecies similar to the foregoing in God's word. In each of them it is a significant fact that the next great event is the second coming of the Lord.

"We have arrived at the last stage of our journey, and a few more days will serve to bring us home."—*Rev. H. Bonar, D.D.*

"The prophetic dates, according to the wisest biblical interpreters, are about run out. The scriptural signs of the end have evidently appeared. We are on the margin of the end of our dispensation."—*Rev. T. S. Kennedy, D.D.*

"I do not know of any unfulfilled prophecies, designed to precede the coming of Christ, which may not come to pass in a very short time. . . . I believe we are to look for the literal, visible second advent of Christ at any time, and to watch for it."—*Rev. H. A. Sawtelle, in Baptist Review.*

"The most devoted students of God's word all over the world are looking for the speedy coming of the Lord from heaven."—*Rev. S. H. Platt, Evangelist.*

"Most of the spiritual men in the pulpits of Great Britain are firm in this faith" (that Christ is coming soon).—*D. L. Moody.*

"The impression is deepening that we are approaching a crisis such as the world has never known. Prophecies are being rapidly fulfilled, and even scientific men are somewhat uneasy."—*Prof. L. T. Townsend, of Boston University.*

"Awful shadows are falling across the dial-plate of time. The crisis of the ages is surely drawing on. . . . It is

the spiritual Waterloo of the world. . . . It is Armageddon."—*Dr. Post, in Presbyterian.*

Read the following from "Zeta," of the *Christian Chronicle*: "Depend upon it, dear reader, we live in eventful times. Prophecy is now in such a state of fulfilment that the future history of the world, should it long continue, must be uninspired. There is perhaps no important prediction the accomplishment of which could delay the Saviour's advent for a single hour. The last page of Revelation is now open before us, and we wait with an assured confidence, yet with the most intense anxiety, for the accomplishment of what is written, for the final event of time—for the great and terrible day of the Lord."

When from scattered lands afar,	Matt. 24 : 6, 8.
Spreads the voice of rumored war,	Luke 21 : 25.
Nations in tumultuous pride,	Haggai 2 : 7.
Heave like ocean's roaring tide,	Heb. 12 : 26, 29.
When the solar splendors fail,	Matt. 24 : 29
When the crescent waxeth pale,	Rev. 16 : 12.
And the powers that starlike reign,	Matt. 24 : 39.
Sink dishonored to the plain,	Joel 2 : 10, 31.
World ! do thou the signal dread,	Luke 21 : 26, 36.
We exalt the drooping head ;	Luke 21 : 37, 38.
We uplift the expectant eye,	Eph. 1 : 14.
Our redemption draweth nigh.	Rom. 8 : 19, 23.
When the fig-tree shoots appear,	Matt. 24 : 22, 23.
Men behold their summer near ;	Luke 21 : 29, 31.
When the hearts of rebels fail,	Isa. 59 : 18, 19.
We the coming Conqueror hail.	Rev. 19 : 11, 16.
Bridegroom of the weeping spouse,	Rev. 19 : 7, 9.
Listen to her longing vows ;	Rev. 6 : 10.
Listen to her widowed moan,	Luke 18 : 3, 7, 8.
Listen to Creation's groan.	Rom. 8 : 22, 23.
Bid, O bid Thy trumpet sound,	1 Thess. 4 : 16.
Gather Thine elect around,	Matt. 24 : 31.

BEHOLD THE BRIDEGROOM COMETH.

Gird with saints Thy flaming ear, Jude 14.
 Summon them from climes afar, Isa. 24 : 13-15.
 Call them from life's cheerless gloom, Matt. 24 : 40.
 Call them from the marble tomb, Rev. 20 : 4-6.
 From the grass-grown village grave, Luke 14 : 14.
 From the deep dissolving wave, Psalm 49 : 14, 15.
 From the whirlwind and the flame, 1 Thess. 4 : 17.
 Mighty Head, Thy members claim, Col. 1 : 15.
 Where are they whose proud disdain, Luke 19 : 12.
 Scorned to brook Messiah's reign? Matt. 13 : 41, 42.
 Lo, in waves of sulphurous fire, Luke 17 : 27, 30.
 Now they taste His tardy ire; Rev. 19 : 20, 21.
 Fettered till the appointed day, Rev. 18 : 3, 5, 9.
 When the world shall pass away, 2 Peter 2 : 9.
 Quelled are all Thy foes, O Lord, Rev. 19 : 15, 21.
 Sheathe again the dreadful sword, Psalm 110 : 5, 7.
 Where the Cross of anguish stood, Isa. 53 : 3, 5, 12.
 Where Thy life distilled in blood, Mark 15 : 27.
 Where they mocked Thy dying groan, Mark 15 : 29.
 King of Nations, plant Thy throne, Isa. 24 : 23.
 Send Thy law from Zion forth, Zech. 8 : 3.
 Speeding o'er the willing earth; Dan. 2 : 35, 44.
 Earth, whose Sabbath glories rise, Isa. 40 : 1, 9.
 Crowned with more than Paradise; Psalm 67 : 6.
 Sacred be the impending veil! 1 Cor. 13 : 12.
 Mortal sense and thought must fail, 1 John 3 : 2.
 Yet the awful hour is nigh, Luke 21 : 31.
 We shall see Thee, eye to eye, Rev. 1 : 7.
 Be our souls in peace possessed, 2 Thess. 3 : 5.
 While we seek our promised rest, Heb. 4 : 9.
 And from every heart and home; 2 Tim. 4 : 8.
 Breathe the prayer, "O Jesus, come!" Rev. 22 : 20.
 Haste to set the captive free, Isa. 49 : 9.
 All Creation groans for Thee, Rom. 8 : 19.

—Charlotte Elizabeth.

CHAPTER XIV.

THE MANNER IN WHICH THE WORLD AND WORLDLY CHURCHES REGARD HIS COMING.

A MORE unpopular doctrine and one which is regarded with more indifference by the great mass of professing Christians than this one would be hard to find. In view of the deplorable lack of vital godliness everywhere prevailing, no wonder that such should be the case.

Henry J. Hill, in his instructive book, "The Seven Golden Candlesticks," says: "The two classes of ministers which the Saviour foretold would immediately precede His second advent are now fully manifest in the Church---the one preaching it as nigh at hand, the other saying that it is to be delayed. The Saviour, after having stated many things which would immediately precede His second advent, says, concerning ministers: 'Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and

gnashing of teeth.' (Matt. 24: 45-51.) In this prophecy the difference between the two classes of teachers is, the one is giving instruction to the household in due season when the Master cometh, and the other class of teachers, who oppose, say that His coming is to be delayed. The greater portion of the ministry have already taken sides on this question, and it is noticeable in their preaching and in their writings."

"There shall come in the last days scoffers, walking after their own lusts, and saying, 'Where is the promise of His coming? for since the fathers fell asleep all things continue as thy were from the beginning of the creation.' " (2 Peter 3: 3, 4.) "Willingly ignorant," says the same apostle. Remember it is recorded that men would talk thus only in the last days. "Mockers in the last time," says Jude.

In all the history of the past only a comparative few have believed or heeded the warnings of the prophets. It was so in the days of Noah, Micah, Jeremiah, Jesus, etc. It never has been, it is not now, popular to believe God. If you have the courage to believe and declare your faith in the literal fulfilment of the remaining items of prophecy, you will soon find yourself "a speckled bird." Never mind. Let no one hesitate to be a Noah to his generation. Noah was on the right side when the flood came.

The great mass of professing Christians and the world at large, in spite of Noahs and Jeremiahs, have not known "the time of their visitation." They "knew not until the flood came and took them all away. So shall also the coming of the Son of Man be." Why did they not know? Not for lack of faithful warning, but because they did not believe the message. Alas, for the scoffing multitude!

"And take heed to yourselves, lest at any time your hearts

be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares, For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke 21: 34-36.)

THE CHURCH'S CRY.

Thou who from Olivet's brow didst rise
In glorious triumph to the skies,
Before the rapt disciples eyes—
Lord Jesus, quickly come.
For Thy appearing all things pray;
All nature sighs at Thy delay;
Thy people cry, "No longer stay,
Lord Jesus, quickly come."

Hear thou the whole creation's groan,
The burdened creature's plaintive moan,
The cry of deserts wild and lone;
"Lord Jesus, quickly come."
See signals of distress unfurled
By states on stormy billows hurled,
Thou Pole-star of a shipwrecked world,
Lord Jesus, quickly come.

Hush the fierce blast of war's alarms;
The tocsins toll the clash of arms;
Incarnate Love, exert thy charms—
Lord Jesus, quickly come.
Walk once again upon the face
Of this sad earth's tempestuous seas,
And still the waves, O Prince of peace!
Lord Jesus, quickly come.

Lo! Thy fair Bride, with garments torn,
Of her celestial radiance shorn,
Upturns her face with watching worn—
Lord Jesus, quickly come!

BEHOLD THE BRIDEGROOM COMETH.

Her trickling tears, her piteous cries,
 Her struggles, fears and agonies
 Appeal to Thy deep sympathies.
 Lord Jesus, quickly come.

By doubts and sorrows inly pressed,
 By foes beleaguered and oppressed,
 Hear the strong plea of her unrest ;
 Lord Jesus, quickly come !
 Hope of the blood-bought, blood-washed host,
 Their only glory, joy and boast ;
 Without thy advent all is lost.
 Lord Jesus, quickly come.

Flush the dark firmament afar,
 And let thy flaming sign appear ;
 Shine forth, O lustrous Morning Star !
 Lord Jesus, quickly come.
 Break through the lowering clouds of night ;
 Put these sepulchral shades to flight,
 Flash out, O resurrection Light :
 Lord Jesus, quickly come.

Come with Thy beauteous diadem ;
 Come with embattled cherubim—
 Come with the shout of seraphim—
 Lord Jesus, quickly come.
 Come on Thy seat of radiant cloud ;
 Come with the archangel's trumpet loud ;
 Come Saviour, let the heavens be bowed,
 Lord Jesus, quickly come.

And when the astonished heavens shall flee ;
 When powers of earth and hell to Thee
 Shall bend the reverential knee,
 In that great day of doom
 Be ours the happy lot to stand
 Among the white-robed ransomed band,
 And hear Thee say with outstretched hand,
 " Ye blessed children, come."

—Sel.

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